



One Hundred Eighty Issues of Imam al-Qāsim

Imam al-Qāsim bin Ibrāhīm ar-Rassi

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By
Imam al-Qāsim bin Ibrāhīm ar-Rassi

Translator's Introduction

In the Name of Allah, the Most Gracious, the Most Merciful...

All praise is due to Allah, the Exalted and Majestic; the One who has no partners or associates; the One who provides the light of guidance to His slaves so that they may attain spiritual perfection and illumination by means of it. May Allah send His choicest blessings upon His slave and seal of the Messengers, Muhammad bin ‘Abdullah. May Allah bless his pure Progeny, righteous Companions, and those that follow them in excellence until the Day of Judgment. As to what follows...

The scholar has always been a needed facet of any community's existence. Indeed, s/he has almost appeared organically as the need for community development and growth occurred. It should not be assumed that the scholar came about as an imposition from the ruling class to propagate their views upon the masses. Whenever there appeared a specialised field of knowledge, it required that there be a person who undertook study of this field; insomuch that this person exceeds others in this science.

It thereby follows that there be a person reared in the religious sciences who tirelessly undertakes the scholarly effort to derive the spirit and body of religious laws to the faithful. It is as Allah says: {And it is not for the believers to go forward in battle all at once. Rather, there should be a separate group from every division that [remains behind] to obtain understanding in the religion and warn their people towards cautiousness when they return} (Q. 9:122).

These special men and women must be able to meet the needs of a changing and developing community as time progresses. They must also be sophisticated enough to simplify the complexities of the Divine in the language and experiences of the people so as to not confuse them and misrepresent the intent of Divine Law.

They must also be available to address the pressing needs of their communities at all times. They are not confined to impenetrable mountain retreats away from the communities that they serve. Rather, they are in the middle of the community constantly aware of changing conditions and circumstances. One such person was Imam al-Qāsim bin Ibrāhīm ar-Rassi, upon him be peace.

Author's Biography

He is Imam al-Qāsim bin Ibrāhīm bin Isma‘īl bin Ibrāhīm bin al-Hasan al-Muthanna bin al-Hasan bin Fātima bint Muhammad, the Chosen Prophet, peace and blessings be upon him and his progeny. He was born around the 8th century. He was based in Medina and raised under the tutelage of the imams and scholars of the Prophet's Descendants.

He mastered all of the religious sciences and quickly rose to the status of universal recognition in the City of his ancestor, the Messenger of Allah, peace and blessings be upon him and his progeny. Insomuch that he was given the nickname by his contemporaries, the Star of the Progeny of the Messenger (*an-Najm Al ar-Rasūl*), peace and blessings be upon him and his progeny.

Although he authored a myriad of works, he is most known to engage in discussions and debates with various religions, sects, and philosophies. His works demonstrate his encompassing knowledge concerning various differences in belief and practice. He also demonstrates an artistic flair to his works because the majority of his works are written in rhyming prose.

He was also sought out by both scholars and lay people to answer the many inquiries that plagued them. This present work is an example of the various questions that were prevalent in Medina during that time. The variety of the subjects addressed in this work also shows the expansive range of knowledge of Imam ar-Rassi, upon him be peace.

Regarding his jurisprudential opinions, he was even cited as an authority outside of his own school. Al-Qadi an-Nu'mān bin Muhammad, the chief justice of the Isma'īli Fātimid Caliphate in Africa, cited at least two edicts on the authority of Imam al-Qāsim ar-Rassi, upon him be peace, in his *Dā'im al-Islām*. This is significant because the Fātimids typically only narrated the opinions of those whom they deemed infallible imams, as evidence in their books. However, to have narrated the opinion of "al-Qāsim al-'Alawi"—as he is referred to in the *Dā'im al-Islām*—this shows that even those outside of the school of Imam al-Qāsim relied upon him as a source of law.

Content of the Book

The book, *Masā'il al-Qāsim* is a compilation of questions and issues posed to Imam al-Qaasim through his son, Imam Muhammad. The topics range from theological to jurisprudential to historical to exegetical. All of these topics are addressed in this work in a question-answer format.

It is evident in the content of this book that Imam al-Qāsim ar-Rassi, upon him be peace, drew upon various sources in addressing these questions. He cited the collective opinion of the scholars and imams of *Ahl al-Bayt*, upon them be peace, as a proof. He also mentioned the opinions of some of the Companions of the Prophet, peace and blessings be upon him and his progeny, and that of the scholars of Medina.

As evident in this work, his approach can't be said to be heretical or esoteric in any way. His exegeses of the Qur'ān are established and can be identified in the exegetical literature of the Commonality. His narrations of *hadīth* can be found in most books of recorded traditions. He also engaged in linguistic derivation common to all scholars of language to address some of the inquiries.

However, his adherence to the school of *Ahl al-Bayt* is evident by his insistence upon the imamate of *Amīr al-Muminīn*, 'Ali bin Abi Tālib, upon him be peace. That withstanding, he unabashedly stated in one of his replies:

Whoever doesn't believe that after the Prophet, the imamate was 'Ali's;

Allah won't accept his/her prayer, fast, alms, pilgrimage, or any other deeds.

We have attempted to stay close to a literal translation of the original meaning but yet evoke the use of idiomatic expressions when needed. We have also remained faithful to the rhyming prose of Imam al-Qāsim ar-Rassi by rendering the majority of this work into rhyming English poetry. By doing so, we had to insert words and phrases to complete the rhyme scheme of the text. We have indicated these interpolations by using brackets.

We pray that you are able to benefit from this text and our attempt to faithfully represent the knowledge and style of an early scholar and imam. If there are any mistakes, they are ours and if you are able to benefit, the praise belongs to Allah.

Imam ar-Rassi Society
Shawwāl 1st, 1431

Partial Translation of *Masā'il al-Qāsim*:

In the Name of Allah, the Most Merciful, the Most Gracious...

All praise is due to the Lord of the Worlds! May the peace and blessings be upon the unlettered Prophet, Muhammad and his Progeny.

Says Muhammad bin al-Qāsim, may Allah be merciful to him, that his father, al-Qāsim bin Ibrāhīm, upon him be peace, was asked:

1. He was asked about one who fell asleep in the supererogatory prayer while prostrating; as well as during the bowing, prostration, or sitting in the supererogatory or obligatory prayer.

He replied: Whoever, during the prayer, falls asleep,
Whether it be long, short, light, or deep,
And it removes one's intellect and is sure,
Has to renew one's ritual ablution and prayer.

2. He was asked about one who prays between the *qibla* and the imam.

He replied: Whoever does that, one's prayer would not be with the imam leading.
He is the only one who should be in front of people as one preceding.
If that were to take place, it is correct
For one to stand at his right, not his left.
It's related that al-Walīd bin Yazīd was made Medina's ruler after Hishām.
He prayed in his house and some prayed in the Mosque with him as their imam.
However, the people objected to that. Al-Walīd used to designate then
Marwān's house. He declared the *takbīr* and the people did so behind him.
It is also related that 'Abdul-'Azīz bin Marwān used to pray with the people
Of Alexandria while standing on the roof of the mosque [as if it were a steeple].
The people prayed with him from below. But, some scholars objected to that.
Then the verse was recited: {There have appeared before you *sunnahs*...}¹ in fact.
What was intended by that is that he differed from the *sunnah* of the past.

3. I heard [al-Qāsim] say that there is no problem if one who made earth purification (*tayammum*)
Because s/he couldn't find water, touches a copy of the Qur'ān or engages in the recitation
Of a *hizb* of the Qur'ān because Allah made the earth purification for one who's unable
To find water, a means of ritual purity for the prayer. The prayer is an obligatory stable.

4. He was asked whether one could perform the ritual ablution in any part of the mosque.

He replied: One can't make ritual ablution anywhere within,
Whether there be a fountain, basin, or otherwise therein.²
It has reached me that when al-Qāsim bin Muhammad bin Abu Bakr saw a chap
Rinsing his mouth and spitting it out in the mosque, he prevented him from doing that.
How much more so would it be if someone was to do greater than that!
For example, [if one was to expectorate] phlegm or other than that!
Al-Qāsim said; "This is not permissible."

¹ (Q. 3:137)

² Making ablution in the mosques is believed to be permissible by the majority of jurists based upon a narration in *Ṣaḥīḥ Muslim* in which Abu Hurayra was said to have made ablution in a mosque after touching meat touched by fire. However, it is held by the majority of Mālikites to be discouraged. In the *Al-Muntaqa: Sharh al-Muwatta*, the author related:

Sahnūn discouraged it because in it is spitting of saliva in the mosque, and the scattering of water will affect the cleanliness of the mosque. Muhammad bin Yahya narrated in *Al-Madāniyati* on the authority of Mālik that he discouraged rinsing the mouth in the mosque.

Regarding the report in which Abu Hurayra was said to have made ablution in the mosque after touching cooked meat, we say that this "ablution" was not the ritual ablution but rather simply the washing of the hands. Consequently, the Arabic word for "ablution" also implies washing a limb.

It's narrated that Hishām bin Abdul-Malik bin Marwān entered the Mosque
 Of the Messenger of Allah, peace be upon him and his progeny, to pray [as taught].
 It was mentioned that he was not ritually pure. He came to a fountain and basin
 To perform ablution in the Mosque. The people objected and considered it a grave.

5. He was asked whether one could avoid working on Friday (*yawm al-jumu'a*) out of reverence for it.
He replied: It has reached me that some of the Companions used to detest

This because of its resemblance to the Jews' Saturday rest.
 It's related that 'Umar bin al-Khattāb censured a Companion
 Of the Prophet because he hurried to the Friday prayer withstanding.
 ['Umar] asked him: "At this time?" The man replied: "I was at the market."
 This counters the view of avoidance of work on Friday out of reverence for it.

6. He was asked whether one could pray four units for the supererogatory prayer without reciting the salutations (*at-taslīm*) after every two units.

He replied: The prayer is prayed in twos in the days and eves,
 Except the odd prayer (*al-witr*) [which is prayed in threes].
 If one intends to pray it the last third of the night, one defers.
 This delay rather than hastening it is much more preferred.
 But, the one who does not intend to pray at the night's end,
 Should hasten to pray it. This would be better for them.

7. He was asked if a man who was doing an action, he continues, and then prays like that [without repeating the ritual ablution].

He replied: There's no problem with that, if Allah wills.

8. I heard [al-Qāsim], may Allah be pleased with him, say that there's no problem with supplicating in one's prostration.³

9. He was asked if the people could make a slave or eunuch their prayer leader.

He replied: There is no problem with that as long as the name
 "Belief" and its ruling are established upon them twain.

10. I heard [al-Qāsim] say: From what has reached me, gambling was something that was amongst the four things prevalent in Pre-Islamic Ignorance (*al-Jāhiliyya*). Two of these things appeared in acts of worship—idols and divination. The other two things were invalid—intoxicants and gambling. Intoxicants and gambling existed during the time of Islam and [their permissibility] lasted longer than the other things that were restricted, such as playing with pigeons and other acts of betting. It has reached me that the people of Pre-Islamic Ignorance used to wager on nights of the full moon, which would precede—the sun or the moon. They used to buy a slaughter camel for 100 dinars, slaughter it, and cast lots for its parts. The one that the lots would fall upon first would take the best of it. The next one would do the same and so forth. They would do so until the last parts were taken. The last one of them was obligated to pay the price for the slaughter camel. Regarding divination, they would use three arrows. The first one indicated: "I will do it" and the other one indicated: "I won't do it." The third arrow indicated indifference, and it was considered nothing. If the first arrow was extracted, it meant that one would perform an action. If the second one was extracted, it meant that they would not perform the action. If the third arrow was extracted, it meant indifference and the person repeated the action.

11. He was asked regarding one who prays by him/herself behind the prayer ranks.

He replied: If one was to do this, it would be an act that is dire,
 Because the value of prayer in the ranks is much higher.
 But, if one was to act upon this [odious] feat,

³ This is based upon the well-known *hadīth* of the Prophet, peace and blessings be upon him and his progeny: ((The slave is the closest to his/her Lord while in the state of prostration. Therefore, increase in supplication)).

It's not obligatory on him for the prayer to repeat.

12. He said: Whoever, as a traveller from his people, takes flight
Until the houses of his village leave his sight
And waits for his companion to fulfil his need,
Shortens the prayer where the traveller proceeds.

13. He was asked about prostration on a piece of one's turban.
He replied: There's no problem with that as long as he's found
Prostrating with some of his forehead [on the ground].⁴

14. He was asked if it is permissible for an individual to pray while wearing the skin of a muskrat.
He replied: No, except that it not be carcass (*mayta*) and be slaughtered ritually.
This is because whether dead or alive, it's a beast crawling habitually.
In this, it resembles a fox. There was a crawling creature that belonged
To Muhammad bin al-Qāsim which died close to us after standing a time long.
A lot of musk was taken from it.

15. He was asked if a spot on a garment that was soiled by urine should be completely washed or whether one could simply wash the portion of it that was soiled.
He replied: If one knows exactly where the soiled spot sits,
One should wash it once and that should be it.
If one knows not where the soiled spot retires,
One washes with water the garment entire.

16. He was asked: Can one engrave portions of the Qur'ān on rings?
He replied: The Qur'ān is the best to engrave on it or any other thing.
There's no problem with engraving the Qur'ān on [a ring].
Engraved on the ring of the Prophet of Allah
Was: {Muhammad is the Messenger of Allah} (Q. 48:29).

17. He was asked concerning rubbing wet fingers through the beard.
He replied: Rubbing the wet fingers through the beard is with the washing the face.
The water penetrates it just as it were to penetrate it by pouring in its place.⁵

18. He was asked: Is it obligatory for women to declare Allah's greatness (*takbīr*) during the Days of Sacrifice (*yawm at-tashrīq*)?
He replied: The *takbīr* is upon the woman obligatory,
Just as it is upon the man something mandatory.

19. He was asked if one who recites a verse of prostration and prostrates for it should recite *Allahu Akbar*

⁴ The jurists are divided into two opinions regarding the issue of prostrating on the piece of the turban. The first group holds it to be permissible basing their view on a narration in which the Prophet, peace and blessings be upon him and his progeny, was said to prostrate on a portion of the turban. The second group deems it to be impermissible and an invalidation of the prayer basing their view on the Prophet's statement: ((...prostrate with your forehead on the ground)).

We reconcile these two narrations by saying that, if the first narration is authentic, it is possible that the Prophet, peace and blessings be upon him and his progeny, prostrated with his turban on but with a portion of his forehead on the ground. This is further established by an authentic narration in which a Companion of the Prophet asked if he could prostrate on his sleeve due to the heat of the earth. The Messenger of Allah, peace and blessings be upon him and his progeny, declined his request.

⁵ The Imams of *Ahl al-Bayt*, upon them be peace, hold to the view that rubbing the wet fingers through the beard is mandatory based upon the Qur'ān, *Sunnah*, and analogy.

Regarding the proof from the Qur'ān, the verse {O you who believe, when you rise for the prayer, wash your faces} (Q. 5:6) indicates that the face should be washed in its entirety. If one does not penetrate the beard with the washing, the face would be neglected.

Regarding the *Sunnah*, it is narrated on the authority of Anas that the Prophet, peace and blessings be upon him and his progeny, said: ((Gabriel came to me and said: —When you make ablution, run your wet fingers through your beard)).

Regarding analogy, it is agreed upon that during the ritual bath, one must allow the water to penetrate the scalp. It is also agreed upon that during the wiping of the head, water doesn't have to penetrate the scalp. That withstanding, because the face is washed and not wiped, it is incumbent that the water penetrate the beard.

during the prostration and during the rising from it.

He replied: One does that and it is the best because it is from the remembrances of Allah.
Whether one does this or other than it in the prayer, all of it is for Allah.

20. He was asked about prayer while wearing pants and a cloak.

He replied: There's no problem with that, if Allah wills, if that's what one wears.
There is no problem wearing a waist-wrap (*izār*) and a turban in the prayers.

21. He was asked whether a man can write something with the remembrance of Allah on it or a letter with *Bismillah ar-Rahmān ar-Rahīm* on it while he is ritually impure.

He replied: He cannot write any portion of the Qur'ān.
There is no doubt that the *Basmala* is from the Qur'ān.⁶

22. He was asked about prayer under a shelter in the Holy Mosque.

He replied: The section in the front or the closest to it is the best;
Except if, out of necessity, one fears the sun and its effects,
(On the back or eyes).

23. He was asked about one who prays while the people are circumambulating the Sanctified House and they pass in front of him.

He replied: There's no problem on him with that.

24. He was asked if the ritual bath on Friday is obligatory or not.

He replied: The bath on Friday is a *sunnaḥ* and commanding the regulations.
It is not a compulsory act from amongst the religious obligations.⁷

25. He was asked about the one who forgets to recite the testimony of faith (*at-tashahhud*) while following the prayer leader.

He replied: One recites the testimony after the imam recites the final salutations.
Then, after one's salutations, one prostrates the forgetfulness prostrations.

26. He was asked about a traveller who worked in preparation to travel and depart from his village. When the time for the late noon prayer arrives, the houses of the people and the village disappear from his sight.

He replied: He prays two units for the late noon prayer.

27. He was asked about the one who turns his ring on his finger to count [the units] of prayer or the number of times he has circulated the Sanctified House.

He replied: There's no problem with that. It is from amongst the means
Of memory and precision, if Allah wills, in both of these things.

28. He was asked if one who has paper stuck to his temples with medicine for a head injury have to remove it to perform the ritual ablution.

He replied: If there's fear of damage, he passes water over the place.
If not, he removes it. Wounds and fractures are similar in this case.

⁶ It is narrated on the authority of Sa'īd bin Jubayr—Ibn Abbās said [regarding this verse] {Verily we have given you the seven repeated verses and the Great Qur'ān} (Q. 15:87): "The Opening (*al-Fātiḥa*) of the Book." He then recited: *Bismillah ar-Rahmān ar-Rahīm* and said: "It is among the seven verses."

⁷ In his *Uṣūl al-Ahkām al-Jāmi' Li Adilla al-Halāl wal-Harām*, Imam al-Mutawakkil 'ala Allah Ahmed bin Sulaymān, upon him be peace, said regarding the obligation of the purification bath on Fridays:

Those that say that it [i.e. the bath] is obligatory use what is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((The bath on Friday is obligatory on all pubescent males)).

Our comments: There are other reports that prove that it is a *sunnaḥ* and not obligatory. Amongst them is the report on the authority of Anas bin Mālik—the Prophet, peace and blessings be upon him and his progeny, in which he said: ((The one who makes ablution on Friday will have blessings in it and it may lead to obligation. The bath would be even better)). And also amongst them the report of Ibn Abbās, in which he said: "Bathe on Friday, for it is excellent and beautiful." The one who does not bathe is not sinful because it is not obligatory.

29. He was asked regarding a man who prays after the odd prayer.
He replied: There's no problem though,
 With that if he sees fit to do so.⁸
30. He was asked about the declarations of Allah's greatness during the Days of Sacrifice while in study sessions.
He replied: The declarations and other remembrances of Allah are good in all places and occasions.
 The declarations are to be done during the Days of Sacrifice after the circumambulations.
31. He was asked about chanting one's recitation of the Qur'ān.
He replied: One should not recite with a musical or jesting tone.⁹
 But one should recite with a yearning and grieving moan.
 It is related that Allah revealed to Moses bin 'Imrān, upon him be peace: "When you stand, stand as a humble slave. When you recite the Torah, recite it with a yearning voice."
32. He was asked about the hiring of a teacher for one's children. Is it permissible to pay them for teaching recitation of Qur'ān?
He replied: From what has been related to us from Muhammad's Descendants,
 And the jurists of Medina, all of them say that there is no problem with this.
33. He was asked if it was permissible for women to recite the declarations of Allah's greatness on the Days of Sacrifice aloud.
He replied: They do not raise their voices or recite it aloud.
 Reciting it to hear themselves is the only thing allowed.
34. He was asked about women who have an extended flow of blood and how long does she forego the prayer.
He replied: She allows the days she normally knows to pass.
 Afterwards, she then performs the ritual bath.
 She performs the ritual ablution before every *ṣalāt*,
 And—if Allah wills—she prays in that state just like that.
35. He was asked: Can one cleanse oneself from faeces while wearing a ring with the Name of Allah on the left hand?
He replied: It's best to avoid this act
 And preferable to not do that.¹⁰
36. He said: The one making ablution moves the ring during it,
 So that water can completely pass under it.
 It is by moving it that completion is attained
 And the state of ritual purity is thereby gained.¹¹

⁸ It is narrated in *Sunan at-Tirmidhi*, *Sunan Ibn Māja*, *Sunan ad-Daraqutni*, and other books that the Prophet, peace and blessings be upon him and his progeny, used to pray two units after the odd prayer.

⁹ Ibn Hajar narrated in his commentary of *Ṣaḥīḥ al-Bukhārī* called *Fat-hul-Bārī*:

There is disagreement amongst the salaf concerning the recitation of Qur'ān with a musical cantor...Abdul-Wahāb al-Mālikī related on the authority of Mālik that reciting with a musical cantor is prohibited. The same is related by Abu at-Tayyib at-Tabari, al-Mawardi, and Ibn Hamdān al-Hanbali on the authority of the majority of scholars. Ibn Battāl, Iyāz, and al-Qurtubi amongst the Mālikites; al-Bandalīji and al-Ghazālī amongst the Shāfi'ites; the author of *Adh-Dhakīra* amongst the Hanafites; and Abu Ya'la and Ibn 'Aqīl amongst the Hanbalites all related that it was discouraged.

¹⁰ The author of *Al-Intiṣār 'ala al-'Ulamā al-Amṣār* said:

It is recommended for one who intends to relieve oneself to remove any ring with the Name of Allah on it. This is due to what is narrated on the authority of Anas bin Mālik that when the Messenger used to enter the privy, he placed his ring in his closed fist. He only did so because engraved on his ring was "Muhammad is the Messenger of Allah" in three lines.

¹¹ Imam al-Hādī ila al-Haqq Yahya bin al-Hussein, upon him be peace, related in his *Dhakara Khatāya al-Anbiyā*:

37. He was asked whether one who had an itch on their body could enter his hand upon his breast [to scratch it] while he's praying.

He replied: The settling of all limbs is closest to the ideal situation,
Even if in a place one itches or has a painful sensation.

38. He was asked concerning the joining of two prayers while travelling and settled.

He replied: There's no problem with it.¹²

39. He was asked: When a woman dies, who inherits from her?

He replied: Her relatives inherit from her as heirs.
The closest are the most entitled [to her shares].

40. He was asked about one who entered the state of major ritual impurity during Ramadan while he is able to take the ritual bath before the appearance of dawn. Does s/he owe anything?

He replied: There's no problem with it; but, the preferable path,
According to us, is that s/he takes the ritual bath.

41. He was asked about one who swears that s/he will walk to the Sanctified House of Allah, but s/he does not reach it and carry it out.

He replied: S/he does not owe anything because Allah does not burden
Someone with that beyond their capability [and that is for certain].

42. He was asked about wiping over the leather socks and wiping the feet.

He replied: As for wiping over the leather socks, the *Ahl al-Bayt* concur
That it is not permissible and invalid if it was to occur.¹³
Regarding wiping the feet, none advocate for that except those who favour
The companions of the Imami Shi'ites on the authority of whomever.
However, nothing has reached us from any of the Progeny of the Messenger
Except what is contrary.¹⁴ One is to wash them, not wipe them whatsoever.

43. He was asked regarding the verse of retaliation [(Q. 2:178)]: If a freeperson kills a slave, does he owe compensation for the slave?

He replied: Verily, Allah explains the answer to the questioner by what He details:
{...the freeperson for freeperson, the slave for slave, and female for female}¹⁵.
There are different categories when it comes to the laws of retaliation.
It is by what Allah mentions that there are differences and separation.
They differ in the blood money paid for each. For slaves, the compensatory amount
Is based upon their worth. Women differ from men in their blood money account.
Consensus agrees upon all of this. I know of no one who says contrary to that.
A proof of their differentiation regarding the blood money concerns, in fact,

[King Solomon] never used to purify himself until he had removed his ring from his finger—it is obligatory upon every person who intends to purify themselves from major ritual impurity or other than that, to either remove his/her ring or move it so that water can pass under the place where it was—so, he removed his ring and continued to purify himself.

¹² It is narrated on the authority of Ibn Abbās that the Prophet, peace and blessings be upon him and his progeny, prayed the noon and late noon prayers together and the sunset and evening prayers together when there was no fear or travel. [The same report] is narrated with a different chain of transmission (*isnād*): "I asked what prompted him to do that. He replied that his desire is that there is no hardship on his community."

¹³ In the *Al-Manāqib* of Muhammad bin Sulaymān al-Kūfī, he narrated on the authorities of a number of imams and scholars of *Ahl al-Bayt*:
There is consensus amongst the descendants of Fātima regarding reciting *Bismillah ar-Rahmān ar-Rahīm* aloud, **the avoiding of wiping [over the leather socks]**, believing in the Guardianship of 'Ali, reciting *Allahu Akbar* five times in the funeral prayer, and making the standing supplication (*al-qunūt*) after bowing.

¹⁴ Imam al-Hādī, upon him be peace, narrated in his *Kitāb al-Ahkām fil-Halāl wal-Harām* on the authorities of his father—grandfather:
I have not seen anyone from the Messenger of Allah's Progeny, peace and blessings be upon him and them, doubt that the recitation of the Messenger of Allah, peace and blessings be upon him and his progeny; Ali bin Abi Tālib, may Allah be merciful to him; their progeny; and the *Muhājirūn* was {...and wash the feet (*wa arjulakum*)} (Q. 5:6).

¹⁵ (Q. 2:178)

Retaliation and injuries. The difference is in that, not the same indeed.

This difference makes it clear that the slave is not like the free.

One does not decree that different things are akin,

Except one who is ignorant regarding the rulings of them.

There is no retaliation or compensation between a freeperson and slave.

In majority of religious matters, their affair is the same.

The punishment of a slave for fornication is not the same as the free.

The master is not as the slave in majority of religious decrees.

Similarly, in majority of religious matters, the woman and man are not on par.

If she was like him, why would he be considered more than her?

Allah mentions: {...the men are over them [i.e. the women] a degree}¹⁶.

This should be enough as a proof and evidence [for the one who can clearly see].

If someone kills a slave or bondswoman intentionally and it causes interruption

On Allah's earth, on the command of the imam, that one is killed to rectify corruption.

It is not permitted to kill him if this person is a free.

This is due to the statement of Allah, glorified be He:

{Because of that, We decreed upon the Children of Israel that whoever kills a soul except as retaliation for another soul or to rectify corruption in the earth, it would be as though he had killed all of humankind. Whoever saves the soul would be as if he had saved all of humankind} (Q. 5:32). Humankind includes both slave and freeperson.

Allah makes lawful the killing of a soul for corruption on His land [with impunity].

He does not make it lawful to kill him if he rejects Him or His Divine Unity (*at-Tawhīd*)

As for the one who kills a slave or bondswoman out of rage, a slip, or confinement,

It's not the same as killing for corruption on Allah's earth, which is defiant.

Regarding what you asked about Allah's statement: {...Whoever pardons his brother from anything, there should be a following of the good and a payment to him with excellence} (Q. 2:178),

This {pardon} refers to the [substituting] the killing of [the killer] for the paying of blood debt.

This is as long as there is a soul seeking and the one seeking it decides to accept.

All of such occurs by means of mutual accord.

Abu Hanīfa and his companions do not say other than this word.

Allah makes for them pardon out of His Mercy and Compassion for His creation

Of blood money and blood. Their pardoning by means of seeking money as exception

Of blood is a form of Compassion from Him as well as all-encompassing Kindness.

Allah, the Blessed and Exalted, commands that the one seeking acts in fineness

And follows up on it. He also commands that the one sought after pays it with distinction,

Because it is, out of Allah's Mercy and all-encompassing Grace, an addition.

44. He was asked concerning the *hadīth*: ((Whoever dies while not knowing his imam dies the death of Pre-Islamic Ignorance)): How does one know?

He replied: To know his characteristics and specifications.¹⁷

45. He was asked regarding whether one could plant anything on usurped land.

He replied: It's not permissible to plant anything on land—whether it be usurped or not.

The only exception is if its sowing is by permission of the owner of the lot.

46. He was asked about the permissibility of buying meat from the Jews and the Christians.

He replied: It is our view that one does not, from them, purchase or buy.

This is because they are not amongst those who one can rely.

47. He was asked concerning shortening the prayer while one is not in fear.

He replied: Regarding the shortening for one not in fear, the one who travels will abbreviate,

Whether one is in fear or secure, as well as the righteous person or profligate.

¹⁶ (Q. 2:228)

¹⁷ Amīr al-Hussein bin Badruddīn said in his *Al-'Iqdu Ath-Thamīn fi Ma'rifat Rabbil-'Alamīn*:

All of the following are the traits of Imamate: expansive knowledge, evident virtue, courage, generosity, excellence in opinionated thought without dissimulation, ability to carry out commands, and manifest religious scrupulousness.

48. He was asked about the testimony of faith [in the prayer].

He replied: Regarding the testimony, it is said to be what Ibn ‘Abbās and Ibn Mas’ūd narrated.
The best of what we heard concerning that is what ‘Ali and Zayd bin ‘Ali related:
((In the Name of Allah and in Allah! Praise be to Allah! To Allah belong the best of Names!
I testify that there’s no god but Allah, the One without partner, and that Muhammad is His
Messenger and Slave)).¹⁸
After [the testimony of faith], one recites the eulogy
Upon the Prophet, peace be upon him and his progeny.

49. He was asked about the recitation of *Āmīn*.

He replied: Concerning the use of the word *Āmīn*, we’ve heard what you have heard.
No one has heard in the speech of the Arabs that they ever used this word.
It cannot be accounted for except in the language of the Hebrews.¹⁹
Therefore, we should abstain from it and statements that support its use.²⁰

50. He was asked about supplicating in the prayer.

He replied: Regarding the supplication in the prayers, it is good and permissible.
Whether it be for matters of this world or the next [is immaterial].
{ All Praise is due to Allah...It is only You that we seek help from. Lead us to the straight path... } (Q. 1:1-6). All of this is a supplication.

51. He was asked concerning the prostration of forgetfulness in the prayer.

He replied: Whether the forgetfulness prostrations be for deficiencies or additions,
In the prayer, it is to take place immediately after the final salutations.²¹
When there is an additional bowing or prostration before the final salutation,
The addition demands what Allah has mentioned regarding a prostration.

52. He was asked about joining the prayers.

He replied: There’s no problem if one joins the two prayers after sunset or the two in the afternoon.
For the one who joins, the late noon prayer time begins when the noon prayer concludes.
The times for the sunset and evening prayers conclude before the twilight.
If one desires to [join the prayers], one can do so [without the fear of spite].

53. He was asked about performing a supererogatory prayer after the dawn prayer (*al-fajr*).

He replied: Whoever prays the morning prayer engages in glorification after it’s done.
One does not pray during the time between it and the rising of the sun.

54. He was asked concerning the final salutation and raising the hands in the prayer.

He replied: The final salutations are of the prayer, and it is to the left and the right.
There are divergent statements concerning raising the hands aright.
It is preferable to us that one keeps them both settled because their tranquillity
Is lowliness.²² Similarly, the settling of the eyes is due to one’s lowly humility.

55. He was asked about the ritual ablution and the recitation in the funeral prayer.

¹⁸ Although completely absent from the books of the Generality, this version of the testimony of faith appears in the *hadīth* literature of the 12er and Ismā’īli Shi’ites, such as *Bihār al-Anwār* and *Dā’im al-Islāmī* respectively.

¹⁹ In *Al-Qāmūs al-Fiqhī*, the linguist, Atiyya al-‘Awfī said: “*Āmīn* is a Syriac or Hebrew word. It is not Arabic.” Similarly, in the *Al-Muntaqa: Sharh al-Muwatta*, the author related: “The meaning of *Āmīn* is: ‘O Allah, answer me.’ It is originally a Hebrew word that has become Arabicised.”

²⁰ Imam Ahmed bin Yahya al-Mahdi, upon him be peace, said in his *Al-Bahr az-Zakhkhār* that the recitation of *Āmīn* is considered a reprehensible innovation by consensus of the Prophet’s Descendants.

²¹ It is narrated on the authority of Thawbān: The Messenger of Allah, peace and blessings be upon him and his progeny, said: ((For every act of forgetfulness, prostrate twice after the final salutation)).

²² In *Tanwīr al-Miqyās*, it is related that Ibn al-‘Abbās said regarding the verse { ...and those who are lowly (*khāshī’ūn*) in their prayer } (Q. 23:2) that it refers to “those who neither turn to their left or right nor raise their hands in the prayer.”

He replied: It suffices for one to perform the ritual ablution for each limb in one tier.
In the funeral prayer, one recites [from the Qur'ān] after the first *takbīr*.
Afterwards, one supplicates for the remainder of [the funeral prayer].

56. He was asked about cupping and if it is obligatory to take the purification bath after it. He was also asked about the purification baths that are *Sunnah*.

He replied: After undergoing cupping, it's not obligatory to bathe for purification.
However, for the one who cups, the ritual ablution is an obligation.
One ritually bathes for the Friday prayer service, before going to 'Arafat,
And for the two Festivals—all of which are amongst the *Sunnah* acts.²³

57. He was asked about making the ritual ablution for each prayer.

He replied: Whoever prays and remains in his place while not from the mosque departs,
Can pray an extra prayer afterwards with a fresh ablution at each start.
If there's a lot of preoccupation or back and forth, it is preferable to us
That one renews one's ritual ablution. It is related that 'Ali used to do thus.

58. He was asked about the best Hajj pilgrimage.

He replied: The two pilgrimages performed joined together are better than one performed individually
Or the Hajj performed after the 'Umra (*at-tamattu'*). One doesn't conjoin [intentionally]
The Hajj and 'Umra except the person is one who prepares a sacrificial beast.
Whoever conjoins makes the circumambulation [seven times] twice complete.
One also runs and walks rapidly [between Safā and Marwa seven times] (*sa'i*) twice.
One is not absolved from his 'Umra unless one is absolved from his Hajj aright.
The individually performed Hajj is better than the Hajj after 'Umra consecutively.
The Hajj of the Iraqis and Medinans is better than that of the Meccans especially.
The one prolongs the time of raising the voice while reciting "*Labbayk*" (*al-ihlāl*) is better
Than the one who cuts short one's time in the sacrificial state (*al-ihram*) whatsoever.

59. He was asked about the sacrifice, fasting on the day of 'Arafat, and supplication.

He replied: The sacrifice is obligatory upon every holder of wealth who intends to finish
The Hajj. Otherwise, there is no Hajj for that person [and it is diminished].
It is better to fast on the day of 'Arafat than to partake in one's repast.²⁴
A supplication's more likely to be answered while one's on a fast.

60. He was asked: What invalidates the ritual ablution?

He replied: Everything that leaks or drips from blood demands ablution due to it.
It is not incumbent upon one who trims the moustache, nails, or armpits.
Vomit and inducing such demand ablution. What has been related [as claimed]
Regarding the one who made ablution due to eating what touched the flame,
It was only out of precaution and not because of the fire it touched.
Allah knows best! For the one who ate of it was preoccupied or such.

²³ It is narrated on the authority of Zādān:

I asked 'Ali, upon him be peace, about the bath. He replied: ((You bathe when you wish)). I then said: "I am asking about the bath that is the purification bath." He said: (([You take the purification bath] on Friday, the day of Arafat, the day of breaking the Ramadan fast (*yawm al-fitr*), and the day of sacrifice)).

²⁴ Imam al-Mutawakkil ala Allah Ahmed bin Sulaymān, upon him be peace, said in his *Uṣūl al-Ahkām al-Jāmi' Li Adilla al-Halāl wal-Harām*: The Messenger of Allah, peace and blessing be upon him and his progeny, was asked about fasting on the day of 'Arafat and said: ((It is expiation for the past and remaining years)) [ed. This *hadīth* is also related in *Ṣaḥīḥ Muslim* and other books].

Some of the people hold that it is discouraged to fast on it. They use as a proof what is narrated on the authority of the Prophet, peace be upon him and his progeny: ((The days of sacrifice, days of *at-Tashrīq*, and the day of 'Arafat are a celebration to us, the people of Islam, to eat and drink)) and what is narrated on the authority of Abu Hurayra that the Prophet, peace be upon him and his progeny, used to prohibit from fasting on the day of 'Arafat. According to us, the first report applies to him intending to mention 'Arafat in order to explain that fasting on it was not obligatory. The second report applies to him specifying one who was on 'Arafat suffering from extreme thirst.

It is not preferable to us that a ritually impure person recite any section
From the Qur'ān because Allah made its revelation from an essence majestic.

61. He was asked: If the imamate of a person was established in a way contrary to the religion, is it permissible to pray behind such person?

He replied: Allah has made Guardianship incumbent upon all by His revealed Text:
The knowledgeable is appointed over the ignorant and the best over the rest,
The foremost of the people are those who are closest to Allah related.
They are raised, according to Allah, to lofty degrees and levels elevated.
They are mentioned by Allah, the Glorified, as “the foremost” dear:
{The Foremost, the foremost—they are the ones who are brought near}²⁵.
They are the ones brought near to their Lord by means of their precedence.
Their leadership was due to their being the most erudite in faith and excellence;
Those whose superior gnosis and sagacity [are agreed upon]
Regarding that which Allah revealed in His Criterion, that is *Furqān*.

Concerning that, Allah similarly says: {Over ever holder of knowledge is one that is most knowledgeable} (Q. 10:76) and {Is the one who guides to the truth more worthy to be followed or the one who cannot guide unless he is guided?! What is with you?! How do you judge?!} (Q. 10:35).

In each verse, He conveys that Guardianship and the Imamate in each age
And era belongs to one who knows the most [and is an expert sage].
In all of this and what is not mentioned as examples in the Book descending,
Proves what is explicit and clear, illuminated for those holders of understanding.
Regarding the prayer, it's not permissible behind anyone except an upright one,
And a righteous person and not the person who is fraudulent or troublesome;
As well as one who does not shun negligence—every amusement and distraction.
This one is not amongst the slaves of Allah, for they are those who shun slackness.

It is as the Glorified says: {The slaves of the Most Merciful are those who walk the earth guided. When the ignorant address them, they say: “Peace.”} until His statement {...they are the ones who do not bear false witness and when they pass near superfluous speech, they pass with nobility} (Q. 25:63-72) and {When they hear superfluous speech, they say: “To us belong our deeds and to you belong your deeds!”} (Q. 28:55).

Amongst them are false witnessing, negligence of affairs, singing, playing drums,
Amusements, and wind instruments. Whoever listens to these have not shunned.
Nor are they the ones who do not refrain from the objectionable acts.

It is as Allah's Messenger, peace be upon him and his progeny, mentioned, in fact:
((Two evil sounds are cursed in this world and the Hereafter: the sound of lamenting from one in mourning who rip their pockets, scratch their faces, and laments the lamentations of Satan; as well as the sound of one who celebrates a blessing with mindless entertainment and the flutes of Satan)).²⁶

The one who is confused or ignorant about the imamate and what Allah stipulates
Upon the Community, as well as one who does not know what Allah obligates,
He's astray without guidance. To Allah, his affair gains His Wrath, not Satisfaction.
Because just as Allah appoints for one knowledge, He appoints for one actions.
The one who is ignorant of actions cannot instruct others in that which he knows not.
And if he does not act upon it, he's deficient and not of guided or righteous stock.²⁷

²⁵ (Q. 56:10-11)

²⁶ This *hadīth* is also narrated in books such as the *Majmū' az-Zawā'id* on the authority of Anas bin Mālik. Ibn Hajar said after narrating the *hadīth*: “Al-Bazzār narrated it and all of his narrators are reliable.”

²⁷ In *Sharh at-Tajrīd*, Imam al-Mu'ayyad Billah, upon him be peace, said after relating a number of *hadīths* and reports that forbid the prayer behind a disobedient person:

From all of that, it is explicit that it is prohibited to pray behind a disobedient person as a prayer leader. It is prohibited by the act of disobedience by the disobedient. It is by consensus of the *Ahl al-Bayt*, and I have not found any one of them that differ in this.

Those jurists that permit appointing a disobedient person as a prayer leader use as a proof what is narrated on the authority of the Prophet, peace and blessings be upon him and his progeny: ((Pray behind every righteous and disobedient person)). However, our imams interpret that *hadīth* to mean that the Prophet, peace and blessings be upon him and his progeny, permitted that a disobedient person be placed in the front rows not as a prayer leader. This interpretation allows the narration to be reconciled with the aforementioned *hadīth* as well as narrations such as the report on the authority of Jābir bin 'Abdullah :

62. He was asked about one who touches the clothing of body of a disbeliever while wet.

He replied: Allah, glorified be He, says: {Verily, the idolaters are impure so do not let them come near the Sacred Mosque...} (Q. 9:28).

They are impure, just as carcass, pig meat, and blood which flows.

If a Muslim's body is afflicted by any idolater, or his clothes;

Likewise, if a Muslim's prayer hall (*musalla*) or mosque is by them affected,

They become contaminated and polluted as long as it's manifest and detected.

One must wash it and purify it, just as if it were due to urine or excrement.

It is no longer contaminated or polluted if there appear no traces evident.

It becomes that which it was not before. It becomes as water in a fount

Or water in valley streams due to rain. If there were copious amounts

Of flowing blood, carcass, and pig meat, it would not be spoiled.

If there does not manifest traces of contamination or pollution soiled,

There's no problem drinking or making ablution from it because "water" is its name.

Allah has said: {...purifying water} (Q. 25:28). "Water" applies just the same,

As well as its purity and judgment. The Messenger of Allah, as related in reports,

Used to make ablution from a well in Medina that had [impurities of all sorts].

This includes carcasses, decaying bodies, and used rags from menstruation.

He did this because the well did not show traces of filth and contamination.

Also, if an idolater or his clothing touches the Muslim's garments, there's no obligation

For the Muslim to wash or purify it; except if it is clear that there is contamination.

The Muslim should not touch an idolater's body or clothing because [it is sure]

That [by the revelation of His Book], Allah has made the idolater ritually impure.

Neither should [the idolater] touch the Muslim [as the statement we made last].

This is related on the authority of some of the pious predecessors from the past.

For instance, after touching the armour of the Magians, Christians, and the Jew;

Al-Hassan al-Basri used to perform ablution. Its obligation's not our view.

63. He was asked about a person who was a novice and unaware and not taught the ritual ablution, how to free himself of urine, or the impurity of wine and intoxicants. Is it obligatory for such person to renew his prayers while he was in that state?

He replied: If it as you said, one seeks repentance to Allah from past sins

And shortcomings and upholds that which Allah has commanded him.

By upholding that which was commanded to him from the prayer rite

And otherwise, this would serve as recompense, if Allah wills it aright.

There would be between him and Allah a sufficient repentance alright.

64. He was asked about a person who abandoned the prayer for ten years and used to drink intoxicants. After repenting, does he renew all of those prayers? How does he do so?

He replied: Whoever abandoned the prayer for ten years, more than that or less,

Seeks repentance to Allah for all of the previous prayers he missed.

It is similar to seeking repentance for sins and offences other than this.

One makes up the prayers of the day if in the day there was repentance.

The same is the case if the repentance to Allah was after the setting of the sun.

The penitent one makes up the prayers that he missed after the eve had come.

It's not obligatory to make up the prayers that were missed during those years,

Because repentance to Allah, the Lord of the Worlds, is [with a heart sincere].

If it was obligatory for him to make up the ritual prayer [that he neglected],

It would also be obligatory to make up the other obligations that were rejected.

65. He was asked about a man who had children who were defiantly disobedient. If they were to die, is it permissible for him to ask for forgiveness for them?

He replied: Whosoever has offspring and children that are wicked and disobedient,
It's not lawful to seek forgiveness for them [if they died unrepentant].
This is because this would be seeking help and intercessory request.
Whereas Allah, the Glorified, has said regarding His angels elect:
{They cannot intercede for one unless He is pleased with him}²⁸

The Glorified also says to Abraham, may Allah bless him:
{Abraham's seeking forgiveness for his father was only due to a promise that he made to him. When it became apparent to him that [his father] was an enemy to Allah, he disassociated himself from him. Verily, Abraham was merciful and patient} (Q. 9:114). He also says: {It is not for the Prophet or those who believe to seek forgiveness for the idolaters even though they be close kin after it has become clear to them that they are companions of Hellfire} (Q. 9:113).

Similarly, seeking forgiveness is not permissible, [in addition],
For one who Allah has threatened with punishment in Fire of Perdition.
Otherwise, one would be seeking contrary to Divine Promise and Threat.
It is not permitted to seek such thing from Allah, the One who protects;
The One who differs not in what He promises nor treats His slaves unjust.
He doesn't consider the righteous and unrighteous the same in their trusts.

The Glorified says: {Do We consider those who believe and do righteous deeds to be like those who corrupt?! Do We consider the God-conscious like the wicked?!} (Q. 38:28). He also says: {Are the Muslims to be considered the same as the criminals?! What is with you?! How is it that you judge?!} (Q. 68:35-36). By that He means: "What is with you that you don't understand or use your intellect?!"

66. He was asked about a man who died while owing a lot of prayers. Does his son or daughter make up the prayers on his behalf?

He replied: The prayer cannot be made by the son for the father or mother.
No one from amongst humankind can take the liability of another.
This is because the prayer is only for the one who prayed.
One intends it for Allah, and in it lowliness is displayed.
It's unlike Hajj because Hajj depends upon competency and aid.
One should have provision and ability for a pilgrimage made.

67. He was asked about a person who has a disobedient relative who doesn't pray or rectify their affairs. Does he cut them off or seek reconciliation with them? If he cuts them off, does he still show them mercy or not?

He replied: It is not for any believer to incline towards anyone who's disobedient;
Whether they be father, son, brother, or any other relative immediate.
Allah, glorified be He, says: {You will not find anyone who believes in Allah and the Last Day who refrains from the penal application of Allah and His Messenger; even if they be their fathers, sons, brothers, or clan. They are those in whose hearts are appointed belief and He supported them with the Spirit from Him. We will enter them enter gardens under which rivers flow. Therein they will dwell forever} (Q. 58:22) and {Turn from the one who turns away from Our Remembrance and doesn't desire anything except the life of this world} (Q. 53:29).
To "turn from" here means to refrain from or shun;
Whether the person be a relative or nonrelated one.

68. He was asked about a non-Arab who has difficulty reciting Qur'ān and a woman who cannot recite well. Would their prayer be valid?

He replied: In the prayer, the non-Arab woman and man
Must recite what is easy from the Arabic Qur'ān.
This is based upon what Allah says [as a command]:
{Recite what is easy for you from the Qur'ān}²⁹.

²⁸ (Q. 21:28)

²⁹ (Q. 73:20)

69. He was asked about a person who has two neighbours that are defiant disobedient and openly drink intoxicants and perform objectionable acts. If he were to object to them, they would do him harm. Is it permissible for him to abstain from them?

He replied: One objects to the objectionable that one approaches;
Even if he suffers from their enmity, anger, and reproaches.
The exception is if he fears evil from them or tragedy,
Or he is forced to comply while inside he feels agony.

This is based upon the Statement of Allah: {The believers do not take the disbelievers as protectors instead of the believers. Whosoever does that does not have anything with Allah except the one who is forced to comply out of fear} (Q. 3:128).

70. He was asked about a person who prays behind an imam of differing views (*imām mukhālaḥa*). Does he follow him in his prayer or not? What should he do?

He replied: Whoever prays with this imam, does not follow him.
Nor does he pray his prayer with such [person of sin].
Instead, he prays on his own like the devout from the Progeny
Of Muhammad used to do. Allah bless them—one and many.
This is because the one who prays only does so due to trust,
As well as a respite and intention [which establishes it thus].
If one was to pray his prayer without that which was stated,
He would not have prayed because [it would be invalidated].

The Prophet, peace be upon him and his progeny, said: ((The disobedient does not lead the righteous in the prayer; nor does the Bedouin lead the Emigrant (*al-Muhaajir*))).³⁰ He, peace be upon him and his progeny, also said: ((When you set out on a journey, perform your prayers and place forward the best of you)).³¹ He, peace be upon him and his progeny, also said: ((Your prayer is the prayer of your imam. If he prays sitting, pray sitting. If he prays standing, pray standing)).³²

If the prayer of the imam is not accepted,
The prayer of one who follows is rejected.
This is because the prayer is only approved
From one whose God-consciousness is proved.
God-consciousness is the same as conviction (*al-imān*),
As well as righteousness and distinction.
Belief is not established by its ruling or name
Except upon the one known by [its fame].
Regarding its gnosis, it can only be by one of three views:
Either by evident distinction that witnesses have used,
Or by mass-transmitted reports that are supported,
Or by a narration that a reliable person reported.
The one whose belief is not known by any of these three descriptions,
His belief cannot be confirmed in reality by one without conviction.

71. What is the meaning of the dislike of shaving the moustache?

He replied: According to us, it comes from what's narrated,
And from it the image of a man is demonstrated.
However, one is to take the way that is middle,
By not being excessive with it or too little.
If Allah wills, it is enough and sufficient for one
[To trim his moustache and only take off some].

³⁰ This *hadīth* is narrated in some of the books of the Generality as well. The second portion of the report ((...nor does the Bedouin lead the Emigrant)) was said to be abrogated by the *hadīth* ((There is no migration after the opening of Mecca)). This is because the latter *hadīth* indicates that after the Opening of Mecca, no one else can attain the status of Emigrant. Therefore, the Bedouin is free to lead the prayer.

³¹ This report was also related in the books of the Generality such as *Al-Mustadrak 'ala as-Ṣaḥīḥayn* of al-Hākim an-Nīsapūri.

³² This report is agreed upon in the books of the Generality.

72. He was asked if ‘Ali bin Abi Ṭālib, may Allah be merciful to him, married his daughter to ‘Umar bin al-Khattāb.

He replied: This is mentioned in some narrations.
However, we know not of its authentication.³³

73. He was asked whether the [belief in] the Guardianship (*Wilāya*) of ‘Ali bin Abi Ṭālib, upon him be peace, is amongst the religious obligations.

He replied: The Guardianship of ‘Ali, upon him be salutations,
Is amongst the greatest of religious obligations.
It is a religious obligation established by Allah
And His Messenger upon every Muslim [and Muslima].³⁴

74. He was asked about the statement of Allah: { Verily, human beings were all one community } (Q. 10:19).

He replied: A community cannot exist except that there be
A prophet over them or [the prophet’s] appointee.

75. He was asked: Is human intellect natural or attained?

He replied: It is memory and thinking, and the foundation
Of the intellect is natural and created creation.

76. He was asked: Who was the first person to embrace Islam with the Prophet, peace be upon him and his progeny?

He replied: ‘Ali bin Abi Ṭālib. The Messenger of Allah used to educate him.
He used to be on his lap while He preceded to Allah and was closest to him.³⁵

77. He was asked who the executor of the Prophet, peace be upon him and his progeny, was and what did he leave as inheritance.

He replied: ‘Ali bin Abi Ṭālib was his executor regarding situations
Of importance and the fulfilling of contracted stipulations.
Regarding inheritance, when the Messenger of Allah expired,
He left behind his possessions to be distributed to the *Ummah* entire.
It is related that the Messenger, peace be on him and his kin,
Gave Fadak to Fātima, may Allah bless her, [as a gift from him].
The Messenger of Allah, Allah bless him and his progeny, did not leave
Behind anything except his sword—which ‘Ali bin Abi Ṭālib retrieved.

78. He was asked about the meaning of Belief (*al-Imān*).

He replied: “Belief” is derived from the words “safety” or “security”.
Because belief is protection from disobedient [impurity]

³³ According to some of the books of history, ‘Umar proposed to Umm Kulthūm, the daughter of Imam ‘Ali, upon him be peace, and the latter reluctantly accepted. However, if one was to examine these reports, one would notice inconsistencies, improbabilities, and conflicting accounts. These narrations are, therefore, unreliable.

³⁴ The establishment of the Guardianship (*al-Wilāyat*) of Imam ‘Ali bin Abi Ṭālib is in the Qur’ān, *Sunnah*, and consensus of the *Ahl al-Bayt*. Regarding the Book of Allah, the Exalted: { Verily your only Guardian is Allah, His Messenger, and those who believe--those who establish the prayer and pay the alms while bowing. } (Q. 5:55)--[Ibn ‘Abbās said that this verse was revealed concerning ‘Ali].

Regarding the *Sunnah*, it is narrated on the authority of ‘Imrān bin Huṣayn that the Prophet, peace and blessings be upon him and his progeny, said: ((‘Ali is from me and I am from him! Verily, ‘Ali is the guardian (*wali*) of every believer after me)).

Regarding the consensus of the imams of *Ahl al-Bayt*, Amir al-Hussein bin Badruddīn, upon him be peace, narrated in his *Al-‘Iqdu Ath-Thamīn fī Ma’rifat Rabbil-‘Ālamīn*: “The Descendants [of the Prophet] all concur with that.”

³⁵ It is narrated in both the books of the Generality and the *Ahl al-Bayt* that Imam ‘Ali was the first to believe in the Message of Islam. It is narrated in the *Al-Mustadrak* that Anas bin Mālik said: “The Messenger was commissioned with the Message on Monday and ‘Ali became Muslim on Tuesday.” It is also narrated by Imam al-Hākim on the authority of Salmān al-Farsi that the Messenger of Allah, peace and blessings be upon him and his progeny, said: ((The first of you who will drink from the Basin on the Day of Judgment will be the first to have become Muslim, ‘Ali bin Abi Ṭālib)). Imam at-Tabari related in his *At-Tarīkh*: “The first three who prayed was Muhammad, peace and blessings be upon him and his progeny; Khadīja; and ‘Ali.”

Regarding the reports that Abu Bakr was the first to have embraced Islam, Imam as-Suyūti narrated with an authentic chain of narrators from Ibn Asākir to Muhammad bin Sa’d bin Abi Waqqās that the latter asked his father, Sa’d: “Was Abu Bakr the first of you to become Muslim?” Sa’d replied: “No. There were five people that became Muslim before him.”

That Allah makes the Hellfire obligatory upon.
Whoever is in this case, belief applies to that one.

79. He was asked about the meaning of Islam.

He replied: It is the submission, that is *al-istislām*
To the commands of Allah in Islam.

80. He was asked about the meaning of the Determination (*al-Qadr*).

He replied: Goodness and excellence is from Allah, and this can't be denied.
Anything contrary to Allah's command is from the people's side.
Allah is innocent from it because it is blameworthy and deficient.
It's improper that this comes from Allah. This should be sufficient,
If Allah wills. No one can deny or reject it [in any estimation].
Anything contrary to that does not require effort or investigation.³⁶

81. He was asked about capability.

He replied: If it is as the opponent admits, as what's established as norm,
Allah does not burden His slave more than what can be borne—
Then this is most acceptable and correct,
Because this is based upon the intellect.

82. He was asked if the Imamate of *Amīr al-Muminīn* was designated by the Messenger as a testament or did he say to him: "You are the imam after me." How was it exactly?

He replied: The Messenger, Allah bless him and his family, used indications
And pointed to him. This was sufficient and adequate [as a designation].

83. He was asked about the disagreements that occur amongst the *Ahl al-Bayt*.

He replied: One is to take that which they agree upon and not disagree about.
Regarding that in which they disagree [and that in which is doubt],
One holds to what agrees with the Book and the *Sunnah* [that's correct]
And that which is well-known. This is most acceptable to the intellect.

84. He was asked about the application of considered opinion (*ar-ra'y*) out of necessity.

He replied: One cannot say anything by considered opinion except that which conforms
To the Book and the well-known *Sunnah*. Otherwise, one remains silent in turn.

85. He was asked about the one who refrained from fighting along with 'Ali, may Allah be pleased with him.

He replied: The one who refrained from fighting and refused to join the fray
On the side of 'Ali, may Allah be pleased with him, was astray.³⁷

³⁶ Concerning the meaning of the Determination, Imam al-Hādī Yahya bin al-Hussein, upon him be peace, said in his *Al-Manzila Baynal-Manzilatayn*:

Allah, the Mighty and Majestic, says: {The sun moves to its place. That is the determination (*taqdīr*) of the Almighty, the Omniscient} (Q. 36:38); {We have determined (*qaddarnā*) death amongst you} (Q. 56:60); {Verily, when He tries him and limits (*qadara*) his sustenance} (Q. 89:16); and {...the command of Allah is a determined measure (*qadarān maqdūran*)} (Q. 33:38)...

Allah only mentions Determination in regards to His creating, forming, measuring, commanding, and rectifying the affairs of His slaves in their religion and this world. However, He does not do so in an abusive way or to trump up charges against one. Neither does He do so to kill His prophets, belie His messengers, nor any other thing that earns His Wrath or Disproval and then punish them for it.

³⁷ Imam ar-Rassi's ruling regarding those who refused to accompany Imam 'Ali, may Allah ennoble his face, is further substantiated in the Qur'ān and *Sunnah*.

Regarding the proof from the Qur'ān, the Exalted states: {Verily, your only Guardian is Allah, His Messenger, and those who believe—those who establish the prayer and render the alms while bowing. Whosoever aligns themselves with Allah, His Messenger, and those who believe—they are the party of Allah and they shall be the successful} (Q. 5:55-56). As previously mentioned, the exegetes agree that {those who believe} refers to *Amīr al-Muminīn* 'Ali bin Abi Ṭālib, may Allah ennoble his face. Therefore, Allah connects the aligning of the believers with 'Ali to be the stipulation of success and predominance. The opposite is also true. Those who do not align themselves with him are considered unsuccessful and deficient.

86. He was asked concerning the statement of the Prophet, peace be upon him and his progeny: ((Verily, I leave you that which if you hold on to them, you will never go astray after me: the Book of Allah and my Descendants ('itrati), my *Ahl al-Bayt*)). What is the meaning of "Descendants"?

He replied: "Descendants" refer to one's offspring.

87. He was asked about the statement of Allah: {They will remain therein [i.e. the Hellfire] as long as the heavens and earth remain, except what your Lord wills} (Q. 11:107).

He replied: Allah conveys that His Power is over all and Capability as well.

Allah does not convey that He will remove anyone from Hell

After entering them therein.³⁸ If He causes them to enter the Flame

And remove them afterwards; it cannot be that they will remain!

He says in another place: {...and they will not be removed from there} (Q. 15:48).

88. He was asked about the statement of the Glorified: {...and the heavens will be folded in His Right Hand} (Q. 39:67).

He replied: The Glorified only means that His Power is over them,

As well as His Command, Rule, and Judgment. Praise be to Him!³⁹

Because everything that exists is folded in Your Right Hand!

For You have more power over all of Your affairs than other than.

Those folded things which are in one's hand refers to that

Which, by means of tremendous power, one preserves intact.

One does not assume that the "folding" is like that of clothes,

Except the one who's blind, extremely diverted, or doesn't know.

If that was the case, what would be in that concerning respect,

And what would be in that concerning power and concerning effect.

Regarding His Grip, Supervision, and Power—this is because

One says this to One with power and encompasses all [by His Laws].

If a person asked to know: "Does He possess power in it?"

Say: "Yes. I swear by Allah. It is what is in His Hand and Grip."

The intended meaning of that is not a Hand with a palm.

There is none like Him. Allah is above what they describe—beyond!

89. He was asked about the statement of the Glorified: {Destroyed is man! How ungrateful he is!} (Q. 80:17).

He replied: It means: "Cursed is man! His gratefulness is minuscule in size!"

Similar is the case with everyone who disbelieves in Allah's signs.

He is not determined in the command to seek Allah's pleasure.

This one is ungrateful and not thankful for blessings and treasures.

In the beginning, he was given life from a sperm drop protected in the womb.

There he stayed, developed flesh and blood—leaving his mother's belly assumed.

Regarding the proof from the *Sunnah*, the Prophet, peace and blessings be upon him and his progeny, said: ((Whomever I have authority over, 'Ali has authority over. O Allah, help those that help him and oppose those that oppose him! Assist those that assist him, and abandon those that abandon him!)).

³⁸ Regarding the exegesis of this verse, Imam at-Tabari said in his *Tafsīr*:

Regarding His statement: {They will remain therein forever as long as the heavens and earth remain, except what your Lord wills. Verily your Lord does what He desires}, the Exalted means by His statement {They will remain therein}: They will remain. The meaning of His statement {as long as the heavens and earth remain} is "forever."

This is because the Arabs, when they intended to indicate something as being eternal, they would say: "This will last as long as the heavens and earth last." The meaning of "last" is "to remain forever." This is similar to the statements: "It remains as long as the day and night alternates"; "...as long as the vigil of the vigilant"; and "...as long as the Arabian gazelles wag their tails." All of these statements mean "forever."

The Majestic and Praiseworthy informs them that: {They will remain therein forever as long as the heavens and earth remain}. By that, He means that they will remain therein forever and ever.

³⁹ Qutb ad-Dīn bin Muhammad ash-Sharwani said in his *Haqā'iq al-Ma'rifa* regarding this verse:

The intended meaning of Allah's statement {...and the heavens will be folded in His Right Hand} is His Power. An example of this can be found in the Arabic language. It is as the poet, ash-Shammākh said:

When the flag was raised for glory 'Arāba received it with the right hand.

The intended meaning [of right hand] is power.

90. He was asked about: {To Him belong the *maqālīd* of the heavens and earth} (Q. 39:63 & 42:12).
He replied: “Keys” is what {*maqālīd*} means.
Maqālīd are the keys to the unseen.

91. He was asked about Allah’s statement: {No affliction befalls the earth or your souls except that it is in a Book before We bring it into being} (Q. 57:22).
He replied: “Affliction in the earth” refers to that which is in the earth generally.
“Affliction in the souls” refers to that which is in the souls specifically.
The {Book} refers to the “Knowledge of Allah” by which all transpires.
In His Knowledge is the whole earth and what encompasses the earth entire.
All of that is as Allah says. He is the One without partners; so,
He doesn’t burden one with a knowledge that He doesn’t know.
Regarding His statement {...before We bring it into being},
“Before He creates the souls and gives them life” is its meaning.

92. He was asked about: {We have attached every person’s fortune (*tā’ir*) around his neck} (Q. 17:13).
He replied: The meaning of {fortune} is “that which reaches one” and
“What one persists in doing, whether it be good or evil, at hand.”
All of such is decreed and in conformity with it.
When Allah meets him, he will betake himself to it.
It is as Allah, glorified be He, states: {...On the Day of Judgment, We shall bring out for him a Book that he will find wide opened} (Q. 17:13).

93. He was asked about: {On that Day, everyone will be call to be with their imam} (Q. 17:71).
He replied: The meaning of {their imam} is “what is written concerning them”
As well as “what has preceded them from amongst their deeds” within.
The one who receives his Book in his/her right hand, he is on the right.
{The one who is blind here will be in the Hereafter devoid of sight,
As well as further astray from the path} (Q. 17:72). That is to say,
“The one who is astray in this life will be in the Hereafter more astray.”
One is not astray and not guided in the collective Resurrection after.
Then whoever is astray or guided in this world will be so in the Hereafter.

94. He was asked about: {We turn their hearts and sight as they did not believe in it the first time. And We will leave them in their arrogance, blindly stumbling} (Q. 6:110).
He replied: The turning of their hearts and sight is “deviation due to their actions.”
The Blessed and Exalted leaves them astray, {blindly stumbling} distracted.
Their being astray is from Allah but only because of their own deeds.
The meaning of them going astray and being led astray is the same indeed.
Similar is the case with them disbelieving and being made to deny faith.
Is it not that one made to disbelieve, disbelieves and the same for one astray?

95. He was asked about: {Verily the devils (*ash-shayātīn*) inspire their friends...} (Q. 6:121).
He replied: The “devils’ inspiration” refers to the devils meeting the believers’ foes.
As Allah says elsewhere, the devils can refer to humans or *jinn*, as we know.
What they impart to {their friends} are: arguments, confusion, and vain speech.
As Allah says: {...devils from men and jinn inspiring the other—each to each
With vain speech that’s deceptive. If your Lord willed, they would not have done it.
Leave them and what they invent} (Q. 6:112). {Leave them and what they invent}
Means the shame of their vain speech and their deceptive interactions.
They will soon come to know afterwards the evil outcome of their actions!

96. He was asked the interpretation of: {Whoever Allah desires to guide, He opens his chest} (Q. 6:125).
He replied: The interpretation of {Whoever Allah guides} is “to guide one straight”
As well as “to increase one in guidance” [so they easily follow the way].

For, guidance can't be given unless it be from one guided [to the path].

It is as Allah says concerning the increase of guidance one already has:

{Those who are guided, He increases them in guidance and grants them God-consciousness} (Q. 47:17).

God-consciousness is for the guided. The meaning of {grants} is "bestows."

One is granted God-consciousness by means of inner-vision and fear one shows.

Allah prevents them from deviance and removes it from their midst.

There is no middle position between deviance and guidance in this.

Guidance is for them and not deviance. Allah intends to guide them after which.

The intended meaning of to {open} is "to unlock the chest to God-consciousness."

The one who intends to go astray and remain spiritually blind

His heart will be made to follow deviance and caprice in kind.

Constriction and difficulty occurs as one ascends to the heavens.

Similarly, Allah does this to the people of deviance and transgression.

97. He was asked concerning the statement of the Jews: {"Ezra is the son of Allah"} (Q. 9:30).

He replied: It is possible that this refers to their past [and what they used to say].

It also may refer to what some utter from what remains of them today.

Not all of them believe this. Only a group, from what I see, adopt this way.⁴⁰

98. He was asked about the statement: {Abraham used to ask forgiveness for his father...} (Q. 9:114) and what the Lord of the Worlds say: {"Forgive my father for he is amongst the astray"} (Q. 26:86).

He replied: Once it became clear that [his father] was amongst the companions of the Flame

By inspiration, he disavowed [his father] after seeking forgiveness all the same.

99. He was asked about the statement: {Allah will never condemn a people for going astray after having guided them until He has made it clear as to what they should fear} (Q. 9:115).

He replied: He states that He will leave them astray after making it bare

And clear to them regarding that which they should beware.

100. He was asked about the statement of Abraham, upon him be peace: {Allah created you and what you manufacture} (Q. 37:96).

He replied: "Allah created you and the stones that you constructed idols with and adulated."

{“Do you worship what your hands carve...”} (Q. 37:95) as Abraham stated.

{What you manufacture} is the same as {what your hands carve} and related.⁴¹

101. He was asked about the statement: {...they placed their hands in their mouths...} (Q. 14:9).

He replied: This means "the biting of their hands with their teeth due to anger or rage."

One also does this out of perplexity and when one is in deep thought [as a sage].

102. He was asked about the statement of Allah, the Glorified: {...they are those who do not bear false witness. When they pass by distractions (*al-laghū*), they pass with nobility} (Q. 25:72).

He replied: They witness that which is present and {false} is considered waste

As well as what is invalid and a lie. Also, {distractions} refer to play

And heedlessness. All is that is that which one does not witness.

{When they pass} by it means "when they turn away from this."

⁴⁰ The exegetes differ as to who this verse refers to. One view is that when the verse says {The Jews say: "Ezra is the son of Allah"} , only one Jew is intended. This person is said to be named Finhās. Another view is that it refers to a group of Jews. However, there is no view amongst the exegetes that the Jews collectively are intended or that the belief that Ezra is the son of Allah is a tenet of Judaism.

⁴¹ The Generality interprets this verse to be a proof that Allah creates and enables the slaves' acts of disobedience. They say that the object of Allah's creating is the actions of the slave—good or bad. Therefore, they say that the verse should be rendered: {Allah created you and what you do}.

The imams of *Ahl al-Bayt*, upon them be peace, state otherwise. The Purified imams say that {what you manufacture} refers to the idols, not the action of constructing and worshipping the idols. This is because although grammatically both interpretations are permissible, only the interpretation of the *Ahl al-Bayt* reconciles this verse with others in the Qur'ān. For example, the Exalted says regarding the idolaters: {But they have taken as gods, instead of Him, those who cannot create a thing; while they themselves are created} (Q. 25:3).

103. He was asked concerning the spirits that are separated from the bodies and whether they are alive or dead.
He replied: The spirits of the believers, when separated from the bodies, are in delight.
The spirits of the sinners, when separated from the bodies, are in spite.
The spirits will return to the bodies on the Resurrection and the Day of Judgment.
Afterwards, they will be perpetual and will not perish or be removed from therein.

104. He was asked about: {By the Mount. By the Book inscribed on scrolls outspread. By the oft-frequented House. By the roof raised high. By the ocean filled over...} (Q. 52:1-6).
He replied: The {Mount} refers to Mount Sinai. In another place, Allah mentions it
And the Trustworthy City. He swears by both and about them He's most cognizant.
The {Book inscribed on scrolls outspread} is "what Allah revealed
In His Books" because His Books are on scrolls and other materials sealed.
The {oft-frequented House} is "Allah's House perpetually visited
With remembrance of Allah and by incoming pilgrims from everywhere exhibited."
It is as Allah says to Abraham and Ishmael, may Allah bless them both: {"Purify My House for the
circumambulators, those who stay near, and those who bow and prostrate"} (Q. 2:125).
The {roof raised high} refers to the heavens. The {ocean} is the Great Sea.
And {filled over} refers to maintaining the boundaries impermissible to breach.

105. He was asked about the meaning of Allah's statement to the Messenger of Allah: {If you are in doubt concerning that which We revealed to you, ask those who recited the Book before you} (Q. 10:94).
He replied: {If you are in doubt} does not refer to him for real.
It is not that he doubted anything that Allah revealed.
However, He distances and frees him from all of that
He establishes certainty and virtue in him in fact.
Do you not see that He says to the one in whom is conviction
That it is certainly true and what he believes is truth, non-fiction:
"If you are in doubt in your affair, it is proven by other than you."
Then one would be angry with the one who says: "This is true!"
By that, we are certain in this world or the next.
It may be that the reason for their certainty rests
In other than them regarding his Message that was sent;
What Allah revealed to him of laws and verses meant;
What is in the hands of the People of the Book of theirs;
And guidance concerning one's religion and one's affair.
Allah says: {If you} and not "If other than you who are those who believe"
Or "don't believe in doubt or suspicion." So ask the People of the Book received.

106. He was asked: Is the *hadīth* related on the authority of the Prophet, peace be upon him and his progeny: ((The imams are from the Quraysh)) authentic?⁴²
He replied: In Islam, the imams are, as the Messenger of Allah stated, from them.
For he and his descendants are Qurayshi. Allah bless him and his kin.

107. He was asked the exegesis of the *hadīth* of the Prophet, peace be upon him and his progeny: ((There are two groups from my community that have no share in Islam: the Murji'ites and the Qadarites)).⁴³
He replied: The Murji'ites are those who say: "Faith is statement without works."
They make other statements. The Qadarites say that actions are coerced.⁴⁴

⁴² This report was declared mass-transmitted (*mutawātir*) by the scholars of *hadīth*. Hāfiẓ Ibn Hajar related this declaration from Mulla Ali al-Qāri in the latter's *Sharh an-Nakhaba*.

⁴³ This *hadīth* is narrated with various chains—some of them are weak some of them are authentic. In *Majmu' az-Zawā'id*, Ibn Hajar related this report on the authority of Anas bin Mālik and said: "At-Tabarāni related this in his *al-Awsat* and all of his narrators are authentic except Hārūn bin Musa al-Fara. However, he is reliable." Shaykh Nasr ad-Dīn al-Albani even authenticated this *hadīth* in his *As-Silsila as-Sahīha* with the wording being ((There are two groups that will not meet me at the Basin...)).

⁴⁴ Although the Muslims disagree regarding the identity of the Qadarites—some believing that the Qadarites ascribe to Predestination and others believing that the Qadarites negate Predestination—it is clear from a linguistic perspective that the Qadarites believe that one's actions are

108. He was asked about the statement of the Glorified: {O you who believe, obey Allah, obey His Messenger, and the holders of authority amongst you} (Q. 4:59).

He replied: The {holders of authority} refer to scholars, military heads,
Heads of tribes, as well as judges that promote good instead
Of the danger, which they call from. They only order that
Which the Lord of the worlds commands them to enact.
It also refers to the Progeny of the Messenger, righteous in deeds
As well as their scholars to whose authority one is to pay heed.
They are those whom Allah has placed virtue over other than them
And made them amongst those of Allah's Messenger's closest of kin.
They are those who are the partners of the people of right conduct.
They have the honour of closeness over other than them in this construct.

109. He was asked if there was anything missing from the Qur'ān and what is narrated concerning the Two Chapters of Protection (*al-ma'ūdhatayn*).

He replied: The Two Verses of Protection are part of the Qur'ānic text.⁴⁵
How can anything be missing from it while Allah says in this respect:
{We have revealed the Remembrance and We shall be its Protector} (15:9) and {The Praiseworthy Qur'ān on the Preserved Tablet} (85:22-23).

110. He was asked: "Which chapter in the Qur'ān was the first to be revealed? The last? In Mecca? In Medina?"

He replied: They say that {Read in the Name of your Lord}⁴⁶ was revealed first,
And {When the victory of Allah comes...}⁴⁷ was the last—until the final verse.
It's also said that the last to be revealed is [in *Al-Baqara*],
And it says: {Fear the Day when you will return to Allah}⁴⁸.

111. He was asked about the meaning of the statement of the Messenger of Allah, peace be upon him and his progeny, to 'Ali: ((Your position to me is like the position of Aaron to Moses except that there will be no prophet after me))⁴⁹.

He replied: It means: "You are to take my place just as what transpired
With Moses when from his people he [temporarily] retired.
Similarly, you are my successor after I leave from my community
And my migration place." He said this before leaving for Tabūk only.

coerced by Allah. The Arabic word for Predestination, Pre-Determinism, etc. is *al-qadr* (a derivative of the word for "Qadarites"), so it would make sense that those who ascribe to the belief in the coercion of actions due to Predestination would be referred to as "Qadarites."

This is further emphasized by a similar report in *Sunan Ibn Māja* on the authority of Jābir bin 'Abdullah: ((...no share in Islam: the people of *al-Irjā* and the people of *al-Qadar*)). Just as the Murji'ites are those who believe in *al-Irjā*, the Qadarites are those who believe in *al-Qadar*. There can be no clearer proof that the Qadarites are those who attribute their evil deeds to Predestination!

Similarly, in his *Sabīl ar-Rashād ila Ma'rifat Rabb al-'Ubād*, Sayyid Muhammad bin al-Hassan, upon them be peace, related the aforementioned narration and when the Messenger of Allah, peace and blessings be upon him and his progeny, was asked: "Who are the Qadarites?" He replied: ((They are those who commit an act of disobedience and say: "It is from Allah")).

⁴⁵ There are narrations that mention that the Companion, 'Abdullah bin Mas'ūd considered *al-Fātiha* and the Two Chapters of Protection to not be a part of the Qur'ān. Ibn Hajar related in his *Fat-hul Bāri*:

Ahmed and Ibn Hibbān narrated on the authority of Hammād bin Salama—A'sim: "Verily, Abdullah bin Mas'ūd didn't used to write the Two Chapters of Protection in the copies of Qur'ān."

He also related that Ibn Qutayba said: "Ibn Mas'ūd believed that the Two Chapters of Protection are not a part of the Qur'ān."

There are criticisms of the view that Ibn Mas'ūd held that these chapters were not part of the Qur'ān. An-Nawawī said in his *Sharh al-Muhadhdhab*: "What is related about Ibn Mas'ūd is invalid and not authentic." In spite of these criticisms, Ibn Hajar continued by saying: "Criticism of these authentic narrations without proof is unacceptable."

Regardless of whether he held them to be a part of the Qur'ān or not, the fact remains that the Qur'ān was mass-transmitted on the authorities of a number of people (Ibn Mas'ūd being one of them) and all of them contain the Two Chapters of Protection.

⁴⁶ (Q. 96:1)

⁴⁷ (Q. 110:1)

⁴⁸ (Q. 2:281)

⁴⁹ This Prophetic tradition known as *Hadīth al-Manzila* (*Hadīth of Position*), is not only declared authentic by consensus of the Muslims but also mass-transmitted (*mutawātir*) by scholars such as Imam al-Hākim in his *Al-Mustadrak*.

112. He was asked about the statement of the Prophet, peace be upon him and his progeny: ((Whoever I have authority over, Ali has authority over. Whoever I am his guardian (*wali*), 'Ali is his guardian))⁵⁰.
He replied: Its interpretation is: "Whoever I am his patron, 'Ali is the same."

This is because in Arabic, for "guardian," one uses "patron" as a name.

113. He was asked about the statement of Allah, the Mighty and Majestic: {Verily, Allah is pleased with the believers who took the oath of allegiance with you under the tree} (Q. 48:8).

He replied: {Verily, Allah is pleased with the believers} refers to those of pure belief.

Allah was pleased with their oath to the Chosen One under the tree's leaves.

114. He was asked about the statement of the Glorified: {Today I have perfected your religion...} (Q. 5:3).

He replied: "Allah has perfected their religion" means that He has given them Islam.

For them, Allah has stated in His Book that which is lawful and *harām*.

This perfection took place after the stipulations of the lawful and illicit.

It is said that this verse of laws' finalization was revealed at the final Pilgrimage.

115. He was asked: Regarding Fadak,⁵¹ was the claim of Fātima, may Allah be pleased with her, that the Messenger of Allah, peace be upon him and his progeny, bequeathed it to her during his lifetime? Was 'Ali and Umm Ayman witnesses to that? What was the claim of Abu Bakr?

He replied: Fātima claimed that the Messenger of Allah bequeathed Fadak

To her during his lifetime. Umm Ayman and 'Ali were witnesses to that.

116. He was asked about what is narrated concerning the animosity of 'Ali and al-'Abbās towards Abu Bakr and then 'Umar.

He replied: There is nothing in this. This is not authentic or acceptable here.

The Prophet left with 'Ali his mule, horse, armour, turban, and spear.

117. He was asked: Was Abu Bakr and 'Umar dispatched in the army of Usāma bin Zayd?

He replied: Verily, the both of them were sent

To fight in his army and they went.

118. He was asked: How did the divine inspiration come to the Prophet, peace be upon him and his progeny?

He replied: When he first saw Gabriel, he was afflicted by what he witnessed.

Regarding divine inspiration of the Qur'ān, he recited to him this.

He took it, as Allah says: {We will recite to you, then you won't forget}⁵².

And He says: {Verily, we will bestow upon you a weighty word}⁵³ with it.

119. He was asked about the testimony of differing sects and the slaughtered meats of the Murji'ites, Corporealists (*al-mushabbihā*), disobedient, and drinkers of alcohol.

He replied: The slaughtered meats of coreligionists one can eat.

⁵⁰ This Prophetic tradition known as *Hadīth al-Ghadīr* (*Hadīth of the Pond*), is not only declared authentic by consensus of the Muslims but also mass-transmitted by scholars such as Shaykh Nasr ad-Dīn al-Albānī in his *As-Silsila as-Ṣaḥīha*.

⁵¹ Fadak refers to the hamlet granted to the Prophet, peace and blessings be upon him and his progeny, after the Battle of Khaybar. According to the report on the authority of Abu Sa'īd al-Khudrī, when the verse {...and give to the relatives their right} (Q. 17:26) was revealed, the Messenger of Allah, peace and blessings be upon him and his progeny, called Fātima and gave Fadak to her, upon her be peace.

Scholars like Ibn Kathīr denied the authenticity of these reports because, as he said in his exegesis:

Even if the *hadīth*'s chain of narrators is authentic, it is problematic because it is a Meccan verse. Fadak was opened during the Conquest of Khaybar which was the seventh year after Hijra. How could this have been the case? Therefore, this *hadīth* is objected. It seems to be a fabrication of the Rafidite Shi'ites.

However, the fact remains that all traditionalists and historians narrate that Fātima az-Zahra, upon her be peace, was displeased with Abu Bakr for misappropriating Fadak from her. They also report the *hadīths* of the Prophet, peace and blessings be upon him and his progeny, concerning Fātima, upon her be peace: ((Fātima is a part of me. Whoever angers her, angers me)) and ((Verily Allah hates what you hate and is pleased with what you are pleased with)). Such statements indicate that the anger of Allah is conjoined with the anger of Fātima, upon her be peace. That withstanding, if the anger of Fātima was against the first caliph for misappropriating her rights, this indicates that she was justified in her claim, the right belonged to her, and the claim of Abu Bakr was incorrect.

⁵² (Q. 87:6)

⁵³ (Q. 73:5)

Regarding the corporealists, one doesn't eat their meat.
 It's preferable that one not eat the meat they slaughtered.
 The testimony can be accepted from the righteous honoured.
 It's permissible to accept the testimony of differing factions,
 Except that of the al-Khattabites, a sect of Rafidite extraction.
 They sever their testimonies. If what's said about them is true,
 It's impermissible to accept their testimonies or eyewitness as proof.

120. He was asked: Where is Paradise and Hell located?

He replied: Paradise and Hell are created, but they are not in heaven or earth.
 If they were not created, the Hereafter and this world would be no worth.

121. He was asked whether the narration on the authority of the Prophet, peace be upon him and his progeny:
 ((There is a liar and one who orphans in Thaqīf)) was authentic. Is the statement authentic that is it a
 prophecy about al-Mukhtār?⁵⁴

He replied: It is not authentic that it refers to al-Mukhtār because
 What he did was a praiseworthy thing and worthy cause.⁵⁵
 The Prophet's Family, may Allah bless him and them, prayed for him
 When he sent them the head of 'Ubaydullah bin Ziyād—men and women.

122. He was asked about the statement of Allah: {Ask the people of remembrance...} (Q. 16:43 & 21:7). Who are they?

He replied: This refers to the people of knowledge and religious rites.
 This verse was revealed concerning the Books of the Israelites.⁵⁶

123. He was asked regarding the meaning of the Tablet (*al-Lawh*) and Pen (*al-Qalam*).

He replied: The Preserved Tablet is Allah's Cognition
 Regarding all that was and will be in existence.
 It is not a literal Pen and Tablet that is intended.

124. He was asked if one who enters the Fire will be removed from there.

He replied: The one who enters therein will not exit.
 The righteous believer will not enter it.
 Allah mentions that those that enter will remain forever.
 And He does not mention that anyone will exit from there.⁵⁷

⁵⁴ This *hadīth* is narrated on the authorities of Ibn 'Umar and Asmā' u bint Abi Bakr in texts such as *Sunan at-Tirmidhi*, *Al-Mu'jam al-Kabīr*, and *Al-Mu'jam al-Awsat* with a slight variation. Instead of saying (...one who orphans) it says (...one who destroys (*mubīr*)). After narrating this *hadīth*, Imam at-Tirmidhi said that the "liar" refers to al-Mukhtār bin Abi 'Ubayd and the "one who destroys" refers to al-Hajjāj bin Yūsuf, the general who fought against Imam al-Hussein, upon him be peace, and 'Abdullah bin az-Zubayr.

It is narrated in *Al-Mu'jam* that when al-Hajjāj killed Ibn az-Zubayr, he went to Asmā' u bint Abi Bakr who related to him the aforementioned *hadīth*. After relating it, she said: "Regarding the 'liar,' we have seen him. Regarding the 'one who destroys,' it is you." Al-Hajjāj then said: "The destroyer of the hypocrites!"

⁵⁵ Al-Mukhtār bin Abi 'Ubayd was the man who took it upon himself to pursue and kill those responsible for the massacre of Imam al-Hussein, upon him be peace, and his family on Karbala. As a result, he is lampooned by the historians of the Umayyad state and portrayed as a crazed killer and apostate. However, those amongst the lovers of *Ahl al-Bayt* portray him as a sincere avenger.

⁵⁶ The beginning of the verse says: {And We have not revealed to anyone before you except men inspired. So, ask the People of Remembrance...}. The argument is that the {People of Remembrance} refers to those who previously received the Books of Revelation. They are told to affirm whether the Revelation could be sent to a man as opposed to an angel because the Qurayshi polytheists marveled at the idea that a man could receive revelation. They are therefore challenged to ask the recipients of Scripture before them to confirm whether their prophets were men or angels.

⁵⁷ The wicked Muslims who die upon their disobedience and the disbelievers will remain in Hell forever. This doctrine of the permanence in Hellfire (*khulūd fī an-nār*) is substantiated in the Qur'ān, Prophetic *Sunnah*, and statements of the imams of *Ahl al-Bayt*, upon them be peace.

Regarding the proofs from the verses of the Qur'ān, Allah the Exalted says: {Verily, the righteous will be in blessedness and the wicked will be in the Hellfire. They will burn therein on the Day of Payment. And never will they be removed from it} (Q. 82:13-16); {Whoever deliberately kills a believer, his payment will be Hell; therein to abide forever} (Q. 4:93).

Regarding the proofs from the *Sunnah*, the following *hadīths* are related: ((He who commits suicide by stabbing himself shall keep on stabbing himself on the Day of Resurrection and will abide the fire of Hell forever and ever)); ((Allah intends to send one to Paradise or the Fire to remain therein forever and they will not die therein...)); and ((The people of Paradise will enter Paradise and the people of the Fire will enter

125.He was asked about the statement of Allah, the One without partners: {The Most Merciful is established upon (*istawā ‘ala*) the Throne} (Q. 20:5).

He replied: It means that He has rule and dominance.
The Arabs say this about a ruler of a province.
When one seizes dominion, one says “establishes upon.”
It is not as some assume; that Allah literally sits thereon.
For, Allah does not “sit” like anything created.
{He is established upon the heavens}⁵⁸i.e. He made it.
He is exalted above it, and it obeys the orders He gave it.

126.He was asked about the statements of Allah, glorified be He: {His Throne was over the waters} (Q. 11:7) and {His Chair encompasses the heavens and earth} (Q. 2:255).

He replied: The {Throne} and the {Chair} refers to His Rule and Authority.
Similarly, every king sits on a throne and chair [which indicates notoriety].
It is not as some may assume who say that His Throne and Chair
Are like the thrones and chairs of His creation. His is not as theirs.
{His Throne was above the waters} in that Allah’s rule was over the waters [seen];
For there was naught but water. Now, His Rule is over heavens, earth, and between.
{His Chair} refers to His Rule that encompasses the heavens and land
And His Power over them, that which encapsulates them, and over them expands.

127.He was asked about the statement of Allah, glorified be He: {It is not for Allah to speak to a man except by inspiration, behind a veil (*hijāb*)...} (Q. 26:51).

He replied: It is not as one may assume that Allah is covered by a veil or curtain.
It is as Allah states that the sight will not reach Him or vision [for certain].
He says: {Vision does not reach Him; rather, He reaches all vision}⁵⁹
This is the greatest of veils. It applies to none but Allah, Exalted in position!

128.He was asked about the statement of Allah, glorified be He: {“O fire, be cool and serene for Abraham!”} (Q. 21:69). How is it that Allah spoke to fire?

He replied: It is as Allah says: {Whenever We will a matter, We say: “Be” and it becomes}⁶⁰
Allah conveys that when He enjoins something to be, it must be and it’s done.
Similarly, Allah’s words: {“O fire, be cool and serene for Abraham!”}
Only means that it be a place for security and cool by His command.
As the Glorified says: {The only answer of his [i.e. Abraham] people was: “Kill him or burn him!” But Allah saved him from the fire} (Q. 29:24).

129.He was asked about the statement of Allah, glorified be He: {Voices will be lowered before the Most-Merciful and you will hear nothing but a faint sound (*hamsā*)} (Q. 20:108).

He replied: Its “lowering” refers to silence. The {faint sound} is the patting of feet.
There will not be voices heard nor will there be the sound of speech.
Awe, fear, and dread will enter their hearts. As Allah’s verses make clear,
For those condemned, the Day of Judgment will be a prodigious affair.

the Fire. Then a caller will stand before them and say: “O people of the Fire, there’s no death! O people of Paradise! There’s no death! Everyone remain where s/he is!”)

Regarding the proofs from the imams of the Prophet’s Household, Imam Ali, upon him be peace, addressed his companions in Basra by saying: “It will be said to the people of the Fire: O people of the Fire! O people of the Fire! O people of chains! O people of boiling heat! Remain eternally and do not die!” Imam Zayd bin ‘Ali, upon him be peace, said regarding the permanence of the disobedient in the Hellfire: “Do you testify that Allah, the Mighty and Powerful, carries out His Threats or do you doubt that He will carry out His Threats?” When Imam Ahmed bin ‘Isa bin Zayd, upon him be peace, was asked whether the believers will exit the Hellfire, he replied: “How preposterous! It is in the Qur’ān: {And never will they be removed from it} (Q. 82:16) and {Repentance will not be for those who commit evil deeds up until the time of death approaches them and they say: ‘I repent now!’ nor [will it be for] the disbelievers} (Q. 4:18).”

⁵⁸ (Q. 41:11)

⁵⁹ (Q. 6:103)

⁶⁰ (Q. 16:40)

130.He was asked about the statement of Allah, glorified be He: {...two gardens other than the both of them} (Q. 55:62).

He replied: These two last gardens are mentioned after the first pair.
These gardens and all others are in Paradise in stages bare.

131.He was asked about the statement of Allah, glorified be He: {Those who falsely accuse innocent women...} (Q. 24:4).

He replied: The term {falsely accuse} means “defame” because of what they attribute to them.
Sexual misconduct is what they are accused of although they don’t commit this sin.
Allah conveys that the ones who accuse them of such do naught but lie.
They don’t bring forward four witnesses so they are punished by 80 stripes.
Their reliability falls and their testimonies are not accepted.
The only exception is if they repent [then they are not neglected].

132.He was asked about the statement of Allah: {We test you with evil and good as a trial and unto Us you shall return} (Q. 21:35).

He replied: In this and other instances, the meaning of “good” and “evil” [is clear]:
“Good” is from Allah and not that from which the slaves’ deeds appear.
“Good” includes some of the following: abundant rain, good times, fertility,
Ease, reduced sickness, offspring, provision, abundant fruits, and longevity.
“Evil” are other actions which include: fear, hunger, loss of wealth and life,
As well as the loss of fruits. Good news is for those patient [in times of strife].
{Give the good news to those who are patient during adversity’s turn;
Those, when affliction befalls them, say: “We are Allah’s and unto Him we return!”}⁶¹

133.He was asked about the statement of Allah, glorified be He: {Verily Allah only wills to remove from you impurity, O People of the House, and purify you thoroughly} (Q. 33:33).

He replied: The word {impurity} denotes the defilement and pollution of sin
As is in some people. Allah orders his Prophet, Allah bless him
And his progeny, to call his family to holiness and obedience
And to refrain from all of the impurities of sin and disobedience.
He {only wills to remove} every impurity and pollution
And distance from them every defilement and every sin.
[He wills] to purify them, as Allah, the Glorified says {thoroughly}.
He mentions them, as revealed in this verse, with honour and worthily.

134.He was asked about the statement of Allah, glorified be He: {Everything We register in a clear record (imām mubīn)} (Q. 36:12).

He replied: This means “in His knowledge.” It is not as some think,
That it refers to a record in a book [inscribed with ink],
Or the “Tablet” refers to a tablet composed of timber.
He only means that in His Knowledge all is entered.
This is because human beings preserve by writing in texts.
Allah strikes a parable for them with this in that respects.
He conveys to them that which is different in what they describe,
As well as differentiate Himself from His creation in all that’s ascribed.

135.He was asked about the statement of Allah, glorified be He: {“Peace be upon you”} (Q. 6:54, 7:46, 13:24, 16:32, 28:55, & 39:75).

He replied: This is not a greeting nor is it a salutation.
It is an expression, exchange, and communication.

136.He was asked about: {The stars and trees prostrate} (Q. 55:6).

⁶¹ (Q. 2:155-156)

He replied: The interpretation is “they both abase themselves to Allah and consent;”
From the roots to the branches and the parting to the joining of both of them.

137. He was asked about the meaning of: “There’s no strength and power except by Allah.”

He replied: “There’s no strength” means “no coming to pass” or “no happenstance.”
The meaning of “...and power...” is “no force” [and “nothing that advances”].
The meaning of “...except by Allah” means “except by His Competence.”
This is to the One with Strength and in everything by means of His Omniscience.
Everything that exists does so by means of His Power and Predominance.
It is by Allah, the Glorified, that everything is. [Nothing compares in prominence].

138. He was asked if it was obligatory for a woman to recite the Qur’ān aloud in the loud prayers.

He replied: A woman does not recite aloud in the loud prayers [a word]
Except to the extent that she can hear herself but not be heard.
Because they are to lower their voices from that whispered.

139. He was asked: How is it discouraged to pray and prostrate on felt (*al-labūd*) or coarse wool (*al-musūh*) but not discouraged to wear them?

He replied: That is discouraged because out of humility to Allah [the Blessed],
One prostrates upon the earth with their faces and forehead dejected.⁶²
Because prostration is only out of humility to Allah, glorified be He;
Lowliness is between the slave and Allah, Majestic and Mighty.
If one was to pray upon those things that you mentioned,
The prayers are not invalidated nor does one have to repeat them.

140. He was asked about spreading something on the tomb of the dead.

He replied: One does not enter the corpse into the grave except with a shroud.
I’m sure that you have heard what we heard as a *hadīth* [written down]:
“Amaranth is what was used in the Prophet’s grave.”
All is not authentic which was related [or saved].
One may place in it amaranth or other than that.
Then, it can be removed from it [if one desires this act].⁶³

141. He was asked: Does a young woman cover herself from the one who she doesn’t have lawful relations?

He replied: A woman acts upon this by Allah’s will.
Allah stipulates this for her in His Book revealed.

142. He was asked if there were any differences amongst the copies of Qur’ān.

He replied: I saw the copy of Qur’ān written by ‘Ali, *alayhi as salām*,
As well as the handwritten copies of Miqdād and Salmān.
It is as it was revealed, and it’s in the possession of al-Hassan’s sons.
In the era of the imam, he will recite from [this copy as it has to us come].
If one compares it to the copies of the Qur’ān that exist today,
One will not notice any additions or subtractions in it in any way.
The only exception is, for example: *aqṭalū* and *qāṭalū* and the like.
Nor is there difference in where the chapters are placed, before or behind.

⁶² When Imam al-Hādī Yahya bin al-Hussein, upon him be peace, was asked about prostrating on felt or wool, he replied: “It is not preferable to me for one to pray or prostrate on any of those things.” When he was asked which things are preferable to prostrate upon, he replied: “Anything that comes from the earth, is ritually pure and clean, and not besmeared with dye or other than that, this is more preferable to me.”

⁶³ It is related by ‘Allāma Muhammad bin al-Hassan al-‘Ajri in *‘Ilām al-A‘lām bi Adillat al-Ahkām*:

Regarding what was related on the authority of the Prophet, peace and blessings be upon him and his progeny, it is that the Messenger of Allah, was clothed in his tomb inlaid with red amaranth from Alexandria. However, that was specific to the Prophet, peace and blessings be upon him, and not permissible for anyone else.

We relate on the authority of Muhammad bin ‘Ali al-Bāqir, upon him be peace, that the Prophet, peace and blessings be upon him and his progeny, prohibited that an excess of dust be placed in the tombs let alone anything other than that.

143. He was asked about free access to water that both believers and the disobedient drink from. Is one rewarded for that?

He replied: One will be rewarded for that, if Allah wills. It has been related That the Prophet, peace be upon him and his progeny, stated: ((There is a reward for everyone with a moist liver)).⁶⁴ Allah provided water for all prior to Islam [by rain and rivers].

144. He was asked about the gall bladder of a wolf, wild animals, or birds with talons.

He replied: There's no problem if one makes medicine from it.
For in these things is a healing and remedial benefit.
However, regarding anything from a kite or swine,
They're prohibited, so there's no use of any kind.

145. He was asked about clothing bought at the market from unknown people. Does one wash them or not?

He replied: If they are already clean and one sees no uncleanness,
It is sufficient for one to consider them pure [with keenness].

146. He was asked if the food, drink, and marriage to the disbelievers and People of the Book are prohibited.

He replied: There is no sin if one takes from them food
And staples, as long as it is permissible [and good].
It is only a sin in cases of disobedience, excess, [and harm].
Regarding marriage, Allah does not permit it without Islam.⁶⁵

147. He was asked about the leather socks (*al-akhfāf*) that one bought from the market as well as praying in it while one does not know whether they were tanned or not. Similarly, he was asked about one who buys fat and oil in an alleyway or while not knowing its origin. Is it permissible to eat or utilize these things?

He replied: Regarding the leather socks, there's no tanning if one has fear regarding them.
This is the best opinion according to us and all of Allah's Messenger's Children.
One does not pray in, approach, or buy them. That which comes from honey, oil, grease
Or other than that from shortening or food, there is no problem buying it in the least,
As long as it is not altered or there are no traces or impurities.

148. He was asked about a man who had a son that differed from him in thought and religion. Is it permissible for him to refrain from bequeathing to him an inheritance?

He replied: If he differs from [his father] in the issue of *Tawhīd*,
And he ascribes to the Creator a likeness [and partner] indeed;

⁶⁴ This narration also appears in the *Muwatta* of Imam Mālik, *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, and *Musnad Ahmed* to name a few. The term "moist liver" in the Arabic language refers to mercy.

⁶⁵ The imams of *Ahl al-Bayt*, upon them be peace, are divided on the issue of whether marriage to and the meat of the Jews and Christians is permissible. Among those who permit them include: Imam Zayd bin 'Ali, Imam Ahmed bin Isa bin Zayd, and Imam Muhammad bin Manṣūr, upon all of them be peace. Among those who prohibit it include: Imam al-Qāsim bin Ibrāhīm ar-Rassi, Imam al-Hādī Yahya bin al-Hussein, Imam Muhammad bin 'Ali al-Bāqir, Imam al-Mutawakkil 'ala Allah Ahmed bin Sulaymān, and another narration from Imam Zayd bin 'Ali, upon all of them be peace.

Those who permit it, prove their statement based upon a verse of the Qur'ān which states: {This day all good foods have become lawful. The food of those given the Book before you is lawful for you and your food is lawful for them. [Lawful to you] are the chaste women from amongst the believing women and chaste women from amongst those given the Book before you...} (Q. 5:5). They say that this verse permits marriage to the women of the People of the Book and their meats.

Those who prohibit it, prove their statement based upon verses of the Qur'ān. The first verse {Do not marry the idolatresses until they believe} (Q. 2:221) makes belief a condition of marriage. Similarly, the verse {For the one who cannot find the means to marry the believing free women, then [marry] the believing bondswomen} (Q. 4:25) makes belief a condition of marriage for both freewomen and bondswomen, and it makes marriage to a believing bondswoman a legal alternative to marrying a believing freewoman.

The first group explains that the term {idolatresses} in the verse {Do not marry the idolatresses until they believe} refers to the Meccan polytheists to the exclusion of the Jews and Christians.

The second group explains that the term {food} in the verse {The food of those given the Book before you is lawful for you and your food is lawful for them} refers to that food which excludes meats. Also, the {chaste women from amongst those given the Book before you} refers to those former People of the Book who embraced Islam. And Allah knows best!

One is prohibited from [bequeathing them inheritance].
To Allah, this is the most just and superior in preference.

149. He was asked about the fifth (*khums*) from the people's money. If there are conquests and it doesn't remain in the hands of the Muslims, does one not extract the fifth for the Progeny of Allah's Messenger, peace be upon him and his progeny?

He replied: It's not obligatory upon one concerning his wealth from springs,
Land, or property unless Allah makes alms obligatory upon these things.
One does not act upon this unless there is present a just imam
Or his representative to collect from one these obligatory alms.
Regarding the fifth [that is, upon the Muslims, a demand],
It is paid to the Messenger's Progeny, Allah bless him and his fam.

150. He was asked: When Allah caused Adam, upon him be peace, to dwell in Paradise, was this Paradise created or not?

He replied: Outside of heaven and earth was Paradise created.
Allah caused Adam to dwell therein. Also, his mate did.
He extracted them from there based upon what he and she
Did out of disobedience and from their eating from the tree.

151. He was asked if the sacrifice was offered with Isaac or Ishmael.

He replied: It is correct that it was Ishmael based upon the Book of Allah
And what He revealed. The sacrifice and slaughter was in Mina.
This is a proof that it was Ishmael because [as is recognized],
Ishmael was in Mina while Isaac was in Greater Syria at that time.
Isaac was not the sacrificial lamb as the Jews claim.
This statement of theirs is unacceptable all the same.⁶⁶

152. He was asked about sacrificing an animal for a solitary Hajj (*al-mufrad*).

He replied: It's preferable to me that one sacrifices except in the situation
That one is poor. However, doing such act is not an obligation.

153. He was asked about turning the face towards the Holy House in Jerusalem.

He replied: The prayer of Allah's Messenger, for ten months past,
Used to be towards the Holy House in Jerusalem last.
This is because it was, for the Children of Israel, a *qibla* named.
However, Allah changed it to the Holy Mosque, and now it remains.

154. He was asked about the imam.

He replied: The imam is not the one who says: "I am the imam!"
It is only for the Messenger of Allah to say, upon him be *salām*.
It is for this reason that 'Ali never said: "The imam am I."
Rather, the Prophet indicated him with many proofs [clear to the eye].
Similarly, the imam after him was made evident by various signs.
This includes: knowledge, exposition, precedence, and calling to Allah in kind.

155. He was asked whether it was permissible to eat a whale called *at-tayr* or what resembles it from other whales.

He replied: There's no problem with that for it is permissible.

⁶⁶ Imam at-Tabari related in his exegesis more than 15 reports on the authorities of the early exegetes that Isaac was the sacrifice and more than 20 reports that Ishmael was the sacrifice. Ibn Kathīr said in his exegesis:

A group of scholars hold that Isaac was the sacrifice. This is related from a group of *salaf* including some Companions, may Allah be pleased with them. However, it is not in the Book or *Sunnah*; rather, I think that it was reported in the narrations of the People of the Book and the Muslims accepted it without proof.
The Book of Allah testifies and leads to the view that it was Ishmael because of the good news that he will be a forbearing boy and then it mentioned the sacrifice.

It is amongst the catch of the sea that Allah made allowable.

156. He was asked about a person who allowed the time of a prayer to elapse until the time of another prayer entered. Which prayer should he begin with?

He replied: He begins with the prayer that entered, with Allah's will.
Afterwards, one prays what had passed before [from its time until].

157. He was asked about the Quraysh and the Persians.

He replied: The Messenger of Allah, may him and his progeny be blest,
Said: ((There are two types of people that Allah chose over the rest:
From the non-Arabs, He chose the Persians. From the Arabs, the Quraysh)).⁶⁷
The Prophet also said, may blessings be upon him and his progeny [with grace]:
((By He in whose Hand is my soul, if the religion was enveloped in flame,
The Persians will take hold of it. The happiest are those who are Persian [in name])).⁶⁸

158. He was asked about marrying non-Arab women.

He replied: It's related that the Prophet said to the Banu Hāshim collective:
((Propose to the non-Arab women, for in their wombs are blessings)).

159. He was asked about one who made the Pilgrimage while he was disobedient to Allah.

He replied: His Pilgrimage is insufficient and not acceptable in that respects.
From Allah's Words: {Only from the God-conscious does Allah accept} (Q. 5:27).
To say that the disobedient is God-conscious would be incorrect.

160. He was asked about the oath of allegiance.

He replied: It's impermissible to give the oath of allegiance to any except
An imam in whom is manifested knowledge, proof, and virtuous respect.
It's also impermissible to go on a military expedition
With one who is unjust and aggressive [in his mission].
This is because the one on a military expedition assists
Whomever he is with in acts of aggression and disobedience.

161. He was asked about Islam.

He replied: Islam is to bear witness that there's no deity but Allah, the One;
That Muhammad is the Messenger of Allah [who has to us come];
That the authorization from Allah has come [as law to rely upon];
Including the establishing of prayer, giving of alms, fast of Ramadan,
And Pilgrimage to the House if one is able to find a way there;
And the Guardianship of 'Ali bin Abi Tālib [as the Prophet's heir];
Dissociation from his enemies; and acting upon the lawful and illicit
From the Qur'ān, as what is Islam and belief [implicit and explicit].
Whoever doesn't believe that after the Prophet, the imamate was 'Ali's;
Allah won't accept his/her prayer, fast, alms, pilgrimage, or any other deeds.
Then after him was al-Hassan and al-Hussein. If one does not deem
That the imam after the Prophet was 'Ali just as he as he believes
In the Prophet, Qur'ān, prayer, fast, pilgrimage, and alms, and the like;
His deeds will be of no benefit to him as if he was a girl, non-Arab, tyke,
Or an ignoramus who can't recite Qur'ān or can't learn a thing.
For the whole of Islam should be sufficient for them [as being].

162. He was asked: Can a woman drink some type of medication to prevent conception? Can a man make his bondswoman drink it to prevent conception? Can a man drink something to curb his desire?

He replied: None of this is permitted.

⁶⁷ This report is narrated in books like *Kanz al-'Ummāl*.

⁶⁸ This report also appears in *Kanz al-Ummāl*, *Muṣannaf* of Abdur-Razzāq, and *Ma'rifat as-Sahāba* by al-'Isfahāni.

163.He was asked about one who subscribed to the doctrine of Divine Oneness and Divine Justice but his wife did not.

He replied: One should make strenuous effort to call his wife to the Unity
Of Allah and recognition of His Divine Justice [which is free of impurity].
Deviance is not the same as ignorance because it is rejection
And stubbornness; whereas, ignorance is error and misdirection.
The one in error may turn from his error, accept direction
From one who is guided, and be amongst those of correction.
However, the deviant is the one who doesn't accept from the one who guides
To the Truth and Oneness of Allah. This is not like the ignorant that subsides
From his ignorance and turns to guidance after being astray aside.

164.He was asked if the name "belief" can be removed from one who commits major sins.

He replied: The one who commits acts of major sin,
The name "belief" cannot be applied to him.⁶⁹

165.He was asked about one who made the Pilgrimage of Islam while being ignorant of Divine Oneness and gnosis of Allah. However, he believes in the duty of the Pilgrimage upon himself. Does Allah obligate it upon him?

He replied: With Allah's will, it suffices for him if he was to do so.
But renewing it after coming into knowledge is safer though.

166.He was asked if a believing woman and believing man can contract an engagement without a guardian.

He replied: The one that can betroth her is the closest to her in her clan.
If one cannot be found then her guardian can be any believing man.
Witnesses must be present for the marriage and divorce,
Out of fear that one may be unjust and denial, [of course].

167.He was asked about an elderly man who seeks someone to make the Pilgrimage for him if he can't do so due to weakness.

He replied: There's no problem with that if he seeks one to make the Hajj
For him if he can't do so due to weakness of one's journey abroad.

168.He was asked if it was permissible for a freed slave to marry an Arab woman.

He replied: It's not known from among the scholars of the Prophet's Progeny
Any divergent view as long as their guardians are pleased and people of integrity.

⁶⁹ The proof that a disobedient Muslim cannot be designated as a believer is proven by the Book of Allah, the Prophetic *Sunnah*, and the statement of the imams of *Ahl al-Bayt*.

Regarding the Qur'an, Allah says: {The believers are only those who when Allah is mentioned, their hearts tremble, and when the verses are recited to them, their faith is increased. They rely upon their Lord. They establish the prayer and give from what is provided to them. These are the true believers. For them are degrees of closeness to Allah, forgiveness, and a great reward} (Q. 8:2-4); {Is the one who believes like the one who is disobedient? They are not the same} (Q. 32:18); and {Verily, the disobedient are hypocrites} (Q. 9:67)

Regarding the *Sunnah*, it is related in the two *Ṣaḥīḥs* on the authority of Abu Hurayra that the Prophet, peace and blessings be upon him and his progeny, said: ((The fornicator is not a believer while he is fornicating. The one who drinks alcohol is not a believer while he drinks. A thief is not a believer while he steals...)). Ibn Mājah and at-Tabarāni related on the authority of 'Ali, upon him be peace, that the Prophet, peace and blessings be upon him and his progeny, said: ((Belief is a gnosis with the heart, a statement with the tongue, and an action by the pillars)). Imam Mālik reported in his *Muwatta* on the authority of Safwān bin Salīm that when the Prophet, peace and blessings be upon him and his progeny, was asked if a believer would ever be a habitual liar, he replied: ((No)).

Regarding the statements of *Ahl al-Bayt*, it is reported that someone came to Imam Ali bin Abi Tālib, may Allah ennoble his face said: "Whoever does not pray is an ingrate (*kāfir*)."⁷⁰ Imam al-Hādī ila al-Haqq Yahya bin Hussein, upon him be peace said:

We should not ascribe to them the term "belief" while they are persistent in the major sins. Even if there is no mutual agreement concerning that, their disagreement is not a proof against the proofs of the Lord of the Worlds.

In his *Kitāb al-'Idāh fī Sharḥ al-Misbāḥ*, Qādi Ahmed bin Yahya al-Hābis related that the belief that the major sinners are ingrates (*kuffār ni'ma*) and not believers is that of Imams Ja'far as-Sādiq, al-Qāsim ar-Rassi, Yahya al-Hādī, Ahmed bin Sulaymān, and the collective consensus of the early Prophetic Descendants, upon them be peace.

169. He was asked about the statement of Allah: { Verily Allah and His angels send their blessings upon the Prophet. O you who believe, send blessings upon him and grant him much salutations } (Q. 33:56).

He replied: The {blessings} of Allah refer to His “prayers” and “praise.”

The {blessings} of the believers and angels is similar in this case.

This supplication is a praise as Allah, the Mighty and Majestic, says:

{Take from their money charity in order to purify and clean them. Pray for them for verily your prayers are a source of Allah’s tranquillity upon them—the All-Listening, the Omniscient} (Q. 9:103).

His prayers for them are his supplications for them and praise.

170. He was asked: What is the Bridge (*as-sirāt*) that is mentioned as being what people will transverse on the Day of Judgment?

He replied: The meaning of “the Bridge” is “the path” or “the way.”

The literal meaning is “that in which is no deviance or astray.”

171. He was asked about the Ḍuḥa prayer.⁷⁰

He replied: One can pray this if one desires. It’s related that Messenger of Allah,

One day during the Conquest of Mecca, prayed the prayer of Ḍuḥa.

Also, it is related that Muhammad bin ‘Alī [al-Bāqir] used to declare:

“The Messenger of Allah, Allah bless him, never prayed the Ḍuḥa prayer.”⁷¹

It is narrated that ‘Alī bin Abī Ṭālib said: “O sons of my father, I don’t prohibit you from praying to Allah but I dislike for you to differ from the Messenger of Allah.”

172. He was asked about the statement of Allah, glorified be He: {By the Dawn, the ten nights, the even and odd, and the night when it passes. Is there in that an oath for one with insight?} (Q. 89:1-5).

He replied: {By the Dawn} refers to the dawn of night from morn

And the differentiating the light and clarity of the day born.

The {ten nights} that Allah mentions refer to the last ten nights

Of the month of Hajj which is up until the Day of Sacrifice.

The {even and odd} are numbers for every singular and pair.

For every holder of wisdom and intellect, it’s the most amazing fare.

The {night when it passes} refers to the eve in its course

Until the dawn. The {oath} is a swear and vow of sorts.

The {one with insight} refers to one Allah gave mental capacity.

The meaning of {insight} is intelligence, reason, wit, and sagacity.

173. He was asked about the statement of Allah: {Do not call each other offensive nicknames. Evil is the name of disobedience after belief} (Q. 49:11).

He replied: An “offensive nickname” refers to the names some would call others.

They refer to those names that differ from that given by fathers [and mothers].

Allah prohibits them from calling others by these nicknames.

He makes this an obligation in His Book by what He exclaims.

174. He was asked about the statement of Allah, glorified be He: {Regarding the blessings of your Lord, convey} (Q. 93:11).

⁷⁰ This voluntary prayer consists from two to eight units. It is prayed from the end of sunrise until the time that the sun reaches its zenith.

⁷¹ Imam al-Bukhārī narrated in his *Ṣaḥīḥ* on the authority of the Mother of the Believers, A’isha: “I did not see the Prophet, peace and blessings be upon him, pray Ḍuḥa and I don’t pray it.” Imam Muslim narrated the same report in his *Ṣaḥīḥ* but has the addition: “I did not see the Prophet, peace and blessings be upon him, pray Ḍuḥa ever.” Ibn Hajar related in his *Majmu’ az-Zawā’id* on the authority of the Mother of the Believers, A’isha: “I did not see the Prophet, peace and blessings be upon him, pray Ḍuḥa except during the Conquest of Mecca.” Afterwards, he commented that al-Bazzār narrated it and all of his narrators are reliable. Similarly, he reported on the authority of Abu Hurayra: “I did not see the Messenger of Allah, peace and blessings be upon him, pray Ḍuḥa except once.” He related that Imam Ahmed and al-Bazzār narrated it with authentic chains.

In his *Al-Muntakhab*, when Imam al-Hādī, upon him be peace, was asked about the Ḍuḥa prayer, he said:

It is narrated in reports that the Prophet, peace and blessings be upon him and his progeny, prayed it in two units during the Conquest of Mecca and he didn’t repeat it after that. According to us, the intended meaning of the prayer during the Conquest of Mecca was the prayer of thankfulness to Allah. The Ḍuḥa prayer is not what was intended. What is the most authentic on his authority, peace and blessings be upon him and his progeny, is that he never ever prayed it.

He replied: This is a command of Allah to His Prophet, peace be upon him
As well as his progeny, by His grace upon him and excellence within.
Because Allah rewards the gratitude of those who are grateful.
And He is pleased with their gratitude and thankfulness of the faithful.
The intended meaning of {convey} is for the believers to express
Thankfulness and gratitude so that they may be included as the blessed.

175.He was asked about the statement of Allah, glorified be He: {Do not declare yourselves pure} (Q. 53:32).
He replied: Allah prohibits His slaves from declaring purity for themselves
Because He is the most knowing of what they harbour in their selves.
Allah, the Exalted does not make errors in His Knowledge or mistakes,
Nor does He misplace His Wrath in other than that in which He states.
They make mistakes and errors in what they do, but they assume
That their actions are pleasing to Allah. They err in what they presume.
They make statements they imagine that Allah is pleased with.
However, He is displeased. Do they not see what Allah admits?!
{He is more knowing than you}. Allah knows them more
Than they know themselves. And their secrets, He is the Knower.

176.He was asked about the statement of Allah: {He encompasses all things by Knowledge} (Q. 65:12). What is this encompassing?
He replied: The encompassing of something is the knowledge of its reality.
His statement: {He encompasses all}⁷² means “He knows the totality”
As well as “He has power and authority over all things that exist.”
Similarly, He says: {They don’t encompass His Knowledge a bit}⁷³

177.He was asked about the statement of Allah: {...noble and recording. They know what you do} (Q. 82:11-12).
He replied: There’s no one amongst human beings that do not have a pair
Of angels with him/her recording their deeds and words they declare.
One of them is on the right and the other one is on the left there.
It is as Allah says: {...seated on the right and left. One does not recite a word except that it is recorded} (Q. 50:17-18).

178.He was asked about the statement of Allah: {...and do not expose their ornaments except what appears thereof...do not expose their ornaments to none but their husbands, fathers...} (Q. 26:31).
He replied: The meaning of {their ornaments} is “their beautiful parts”;
That which their clothes mask among their rears, legs, and hearts.
The meaning of {what appears thereof} is their faces and hands.
There is no problem for them to bare both. If they want, they can.

179.He was asked: How does one send the greetings when one passes through a general graveyard and how does one supplicate for them?
He replied: One greets the believing men and believing women
As well as the righteous slaves of Allah amongst them.
A simple greeting to them is sufficient when within.

180.He was asked: How does one give charity to general beggars, as well as those of differing beliefs amongst them—whether they know them or not?
He replied: There’s no problem giving charity to any beggar that asks.
The statement of the Prophet should be sufficient in fact:
((Give to a beggar who asks even if he be a Persian)).

⁷² (Q. 41:54)

⁷³ (Q. 2:255)

